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ART. I.—*The Life and Literary Works of Michel Angelo Buonarrotti, by R. Duppa. Quarto. 234 Pages, and an Appendix of 96 Pages. A Portrait of Michel Angelo, 25 Quarto and one Folio Plates.—London.* Murray, 1806. *Price* 2l. 2s.

To prove the importance of the polite arts in every civilized state, there is no occasion for an elaborate dissertation on their effects upon our manners or our literature. History abundantly shews that they flourish most where the human mind is most assiduously cultivated, and that they are powerful auxiliaries in improving and exciting it. Of all the gratifications of our senses, those of the eye and the ear are the most intellectual: and there can be no controversy that the more we derive our amusements from intellectual sources, the more we dignify our nature and multiply our happiness.

Every wise nation will therefore cherish the arts of painting, sculpture, architecture, and music, and every work of merit on these subjects, will ever claim the attention of the public, and consequently of those who undertake to act as guardians of the public taste in the capacity of reviewers.

Whoever has watched the progress of talents in others, or has attended to the growth of his own improvements, must have often felt the impressive effects of literary biography. It has roused the torpid mind into productive activity; it has educated and directed its emulous exertions. We therefore view with peculiar satisfaction the publication of the lives of distinguished characters; and we are glad to find that an artist of the varied genius and well-deserved celebrity of Michel Angelo has found an English biographer whose judgment and taste have raised so handsome a monument to his memory.

The chief materials from which the present work has been constructed are the biographical tracts of Vasari and Condivi, both published in Michel Angelo's life-time. The work of

Condivi is, as M. Duppa correctly remarks "rather an assemblage of crude materials, where all the facts have an equal importance, than a life where any discrimination of character is marked, or the parts united to compose a whole." Vasari's publication was entitled "Vite de' piu eccellenti Pittori Scultori e Architetti." It first appeared in 1550; and in 1567 was reprinted in three volumes, quarto, with portraits of the painters cut in wood, and with the addition of his own life, to the fifty-fifth year of his age. Vasari was himself a painter. "It is not, however," says Mr. Duppa, "to painting that Vasari is indebted for his present fame, but to his miscellaneous work, which, though crude and imperfect, affords the most ample source of our information, concerning the painters of Italy before his time, or contemporary with himself. As an artist he had little originality, and the extravagancies of genius mark the most predominant features of his style."

The work of Vasari is too little known to the literary men and amateurs of this country. It has never been translated into English, and therefore has never become familiar to the English public. It is, however, a most valuable mine for the biography of the artists of the fifteenth and sixteenth centuries; and we recollect hearing it quoted with much approbation by the late Mr. Barry, who may be truly called the most learned of the English painters, and whose favourable judgement, from his extensive knowledge and indefatigable research would have been alone a passport to literary reputation.

Mr. Duppa says:

'Besides these authors, I have examined all the writers of that age which could be supposed to throw any light upon my subject, by which means I have corrected some mistakes in Vasari and Condivi, and added to their stock of information.'

Among the other authors to whom Mr. Duppa occasionally refers, we have been pleased to find the name of Guicciardini. His history is now rather praised by rote than read by the inquisitive. He will always rank as the Livy of Italy, and his history will equally delight and instruct But the kingdoms and wars of modern times are so interesting to us, from their effects on our own happiness, and from their unequalled magnitude, that we turn with indifference from the petty factions of the antient states of Italy as from pigmy warfare, and consign not only their transactions but also their historian to unmerited oblivion.

The first part of M. Duppa's work is the history of Michel Angelo's life in a chronological series. Three important and highly interesting subjects follow. An account of Michel Angelo's person and character as a man; a criticism on his talents, and productions as an artist; and a short essay on his

powers as a poet. The appendix contains a list of those outlines of his most important works, with which this volume is enriched—his letters—the outlines, twenty-eight in number—besides a complete outline of the ceiling of the Sistine Chapel, which Michel Angelo painted—a most valuable present to our taste and curiosity—and his original Italian poetry. We shall follow the author through his divisions, and state to the public our sentiments on each.

M. Duppa has been already before the public. His Historical Account of the Subversion of the Papal Government received its just tribute of applause from our fellow-labourers in the critical vineyard at the time it was published; and his Raphael and Michel Angelo have been duly appretiated by those whose taste gives value to their approbation. We consider the latter to be an admirable companion to Michel Angelo's Life. The heads are taken from the last judgment, one of his most celebrated pictures, and they afford very impressive specimens of the manner and genius of this great artist.

The author has applied a few lines of his preface to the orthography of Michel Angelo's name. In his age the modern languages of Europe had not been sufficiently used in composition, nor the compositions sufficiently read to establish an uniform orthography. Formerly people spelled from pronunciation, and from their own interpretation of that pronunciation as the ignorant do now. In Italy in particular, every province spelt according to the dialect most familiar to the writer. Hence Angelo has been written Agnolo by the Tuscan; Angiolo by the Bolognese; and Anziolo by the Venetians. His surname, Michel Angelo wrote in different ways, like our Shakespear. M. Duppa finally adopts 'Michel Angelo Buonarrotti,' from the authority of the Academy Della Crusca, and of his literary nephew, the author of La Fiera e La Tancia.

This great artist was born on the 6th of March, 1474. An astrological prediction was made on his nativity, by which we learn that the stars were transformed into critics, and both foresaw and foretold his eminence in painting, sculpture, and architecture!

His father was the Governor of Caprese and Chiusi in Tuscany. At his grammar school he became attached to drawing; and his fondness for the arts increasing, his father was reluctantly persuaded to place him under the care of Domenico Ghirlandaïo, one of the most celebrated painters of that day in Florence.

M. Duppa gives us some interesting anecdotes of the progress and studies of Michel Angelo; and as it is always pleasing to the human mind to see greatness fostering talents, we are glad to find Lorenzo de Medici applying his patronage and

attentions to assist the progress of Michel Angelo. The scene is too honourable to both, and too delightful in itself to be passed hastily over.

Lorenzo, desirous of establishing a school for the advancement of sculpture, supplied his garden in Florence with antique sketches, basso relievos, busts, &c. The scholars of Ghirlardaio, who were desirous of drawing from the antique, were permitted to study there. Michel Angelo eagerly availed himself of the opportunity.

'No sooner had he entered upon his studies here, than seeing a student modelling some figures in clay, he felt an emulation to do the same, and Lorenzo, who frequently visited the gardens, observing his progress, encouraged him with expressions of approbation. He was, not long after, desirous to try his skill in marble, and being particularly interested with a mutilated old head, or rather a mask representing a laughing Faun, he chose it for his original. At that time there were many persons employed in the garden making ornaments for a library which Lorenzo was decorating: from one of these workmen he begged a piece of marble sufficiently large for his purpose, and was also accommodated with chisels and whatever else was necessary to execute his undertaking. Although this was his first essay in sculpture, he in a few days brought his task to a conclusion; with his own invention supplied what was imperfect in the original, and made some other additions. Lorenzo visiting his garden as usual, found Michel Angelo polishing his mask, and thought it an extraordinary work for so young an artist; nevertheless he jestingly remarked, 'You have restored to the old Faun all his teeth, but don't you know that a man at such an age has generally some wanting?' Upon this observation Michel Angelo was impatient for Lorenzo's absence, that he might be alone to avail himself of his criticism; and immediately, on his retiring, broke a tooth from the upper jaw, and drilled a hole in the gum to represent its having fallen out.

'When Lorenzo made his next visit, he immediately saw the alteration, and was delighted with the aptness and simplicity of his scholar; he laughed exceedingly, and related the incident to his friends as an instance of docility and quickness of parts. From this circumstance Lorenzo resolved to take him under his own immediate patronage, and desired the young artist to tell his father he wished to have some conversation with him.

'Michel Angelo went home and delivered his message; his father immediately guessed why he was sent for, and it was with the greatest difficulty he could be prevailed upon to go. He lamented that Granacci had led his son astray to follow a profession that was dishonourable to the family, and declared he would never give his consent that he should be a stone mason. Granacci endeavoured to explain to him the difference between that mechanical occupation and the profession of a sculptor; but the old man was little disposed to hear his reasoning, and less to be convinced; nevertheless he felt it his duty to wait upon Lorenzo the Magnificent.

'Lorenzo received him with his accustomed courtesy and politeness,

and, after some previous conversation, asked him if he would resign his son to his care, and permit him to be adopted into his family; Lodovico consented with deference and a due sense of the obligation. Lorenzo then offered his services to Lodovico himself, desiring to assist him, and enquired his profession; to which he replied, 'I have never followed any profession, but have always lived upon my slender income, taking care of some little possessions left to me by my ancestors, and have used my diligence not only to preserve but improve them.' 'Well,' replied Lorenzo, 'look round in Florence, and if any thing should occur that might suit you, you may command me to the extent of my power.'

'Michel Angelo was provided with a room, and every accommodation that could be desired, in the house, or rather the palace of Lorenzo. He sate at his table as his own son, and was introduced to men of rank and genius, where such men were every day received and welcomed. His leisure hours were passed in examining and contemplating, with Lorenzo himself, his extensive cabinet of gems and medals; but his more serious studies were pursued with diligence and ardour, and every day produced something to delight his patron. Among other places for improvement he frequented the Chapel of Massaccio, in the church of the Carmelites, where, Vasari says, he studied many months; and, according to Benvenuto Cellini, had the affray with Torrigiano, which will be mentioned hereafter.'—P. 10.

The death of Lorenzo in 1492 deprived Michel Angelo of this illustrious patron, whose unworthy son Piero had neither taste to estimate the talents of the artist, nor liberality to reward them. Piero was at length expelled from the city where his father had governed with so much honour and prosperity. Condivi has related, on this occasion, a curious vision which was said to have happened to a friend of Michel Angelo, and which predicted the unexpected disaster. As our great Clarendon has condescended to record the ghost story of Sir George Villiers, Mr. Duppa has preserved the account of the apparition of Florence, from its pretensions to at least an equal authenticity, which may amuse the votary of romance.

'In the house of Piero was a man of the name of Cardiere, an improvisatorè of great ability, who, in the time of Lorenzo, sung improviso to the lyre in the evenings while he was at supper. Being a friend of Michel Angelo, he told him of a vision that disturbed his mind: Lorenzo de' Medici, he said, had appeared to him in a dream, with his body wrapped in a black tattered robe, and commanded him to tell his son, that shortly he would be driven from his house never again to return. Michel Angelo exhorted Cardiere to obey; but from his knowledge of Piero's disposition he was afraid, and kept it to himself. Another morning, Michel Angelo being in the cortile of the palace, observed Cardiere terrified and sorrowful: he then told him Lorenzo had again appeared to him that night in the same habit as before, and suddenly awoke him by a slap in the face, demanding the reason why he had not told Piero what he had before

seen. Michel Angelo then reproved him for not having made the communication, and said so much that he took courage, and, with that view, set out on foot for Careggi, a villa belonging to the Medici family, about three miles from Florence; but before he was quite half way he met Piero returning. He stopped him, and related what he had seen and heard. Piero laughed, and telling his attendants Cardiere's story, they made a thousand jokes at his expence; and his chancellor, who was afterwards Cardinal di Bibbiena, said to him, *You are out of your mind. Whom do you think Lorenzo wills best, his son or you? If his son, would he not rather have appeared to him than to any other person, if it had been necessary to appear at all?* Cardiere, having thus discharged what he considered his duty, returned home, and so feelingly deplored the consequences, that Michel Angelo became persuaded the prediction would take place, and in a few days, with two companions, left Florence and went to Bologna. To whatever cause this prediction may be attributed, it so happened that it was verified; for the family de' Medici, with all the suite, were driven from Florence, and arrived at Bologna while Michel Angelo was there, and lodged in the house de' Rossi, and Piero himself never returned to Florence, but, after suffering a succession of mortifications, came to an untimely death.'—P. 17.

Michel Angelo acquired the patronage of Julius II. of whom our author says truly, that his views were as distinguished for the encouragement of talents, as his ambition was impetuous and unbounded in the exercise of sovereign power.

'It was a favourite observation of his, that LEARNING elevated the lowest orders of society, stamped the highest value on nobility, and to princes was the most splendid gem in the diadem of sovereignty. He was no sooner seated on the throne than surrounded by men of genius, and Michel Angelo was among the first invited to his court.'—P. 32.

One of the most extroardinary works of Michel Angelo was the painting of the ceiling of the Sistine chapel, which Julius II. had devoted to the memory of his uncle Sextus IV. Mr. Duppa has given a very interesting description of this celebrated work, which illustrates the admirable outline of it at the end of his book; but our limits prevent us from describing it.

Julius II. was succeeded by the celebrated Leo X. and every one who has heard of his magnificent exertions for the renewal of letters and the arts, will expect the most liberal patronage of Michel Angelo: but no such incident occurred: the reign of Leo X. is an entire blank in the life of Michel Angelo. This singular fact engages Mr. Duppa in a very arduous but very important discussion.

The golden days of Leo have long been a dictum in Europe, and he has been represented by many as the sole cause of the literature and refinement of his age. Does Leo deserve such a

reputation? Was he this benefactor to arts and knowledge? If we consult the elaborate panegyric of his late historian, we shall answer boldly in the affirmative. But the amiable prejudices of this elegant writer must not seduce our judgment in contradiction to facts. The character of Leo has been much mistaken, and we feel ourselves much indebted to Mr. Duppa for his intelligent elucidation of it.

'Eight years and as many months must be confessed to be a very limited duration for all the fame that has been conceded to him:—genius may be fostered and protected whenever it appears, industry rewarded, and institutions established for the promotion of knowledge, but knowledge itself is of too slow a growth to be matured from any germs in so short a time; nevertheless, in the splendour of his reign, all progression is lost sight of, and we are dazzled with rays concentrated in himself, and dispensing their influence to all around. No comment, however, is necessary to shew that grandeur and power, when only employed with ordinary discretion, have ever had an ascendancy over the opinions of mankind. A little good done by him who can do much harm, is usually magnified by our hopes and fears; and the smiles of those who can frown to our destruction, have always been regarded with peculiar satisfaction and recorded with delight. To this charm much of the praise of Leo is to be attributed, which dignified, in prose and verse, events that would have conferred no distinction on the obscurity of private life.

'When Leo ascended the papal throne, the arts in Rome were at their meridian; he found greater talents than he employed, and greater works commenced than he completed. Those men who have been for succeeding ages the admiration of mankind, Leonardo da Vinci, Michel Angelo, and Raffaello, performed their greatest works, on which their immortality has found a permanent basis, before the accession of Leo X.; and Bramante, the architect of St. Peter's, died in the second year of his pontificate. Leonardi da Vinci and Michel Angelo are acknowledged not to have felt the influence of his favours; and for the magnificence of the state-chambers in the Vatican, posterity is indebted to the pontificate of Julius II. The two rooms painted by Raffaello himself, on which, as a painter, his reputation most depends, were nearly completed in that reign.

'Nevertheless, Leo X. derives his strongest claims as a patron of art from his attachment to Raffaello; and an author of high reputation of our own times has said, that under his patronage the works commenced in the chambers of the Vatican proceeded with increased ardour; I should be happy to concur in the same opinion; but all the facts I am acquainted with lead me to a different conclusion. The first room under Julius II. was begun in the year 1508, and finished in 1511; the second was completed in 1514; and the third, consisting of only four pictures painted by his scholars, took up an equal time; which, when compared with either of the former apartments, must have cost Raffaello but little of his own assiduity, it being very evident, from the manner in which they are executed, that he could only have made the Cartoons; and from respect to his old master,

Pietro Perugino, the ceiling was suffered to remain, which in the other rooms consist of eight historical and allegorical subjects, besides an equal number on a small scale, combining with a rich display of grotesque and arabesque ornament. The Hall of Constantine, completing this suite of apartments, was left to be finished from his designs, having painted only two single figures of Mercy and Justice. That he was otherwise much employed, and almost monopolized the court favour, there can be no doubt; but after the completion of the two first rooms, it is very uncertain whether he himself ever painted more than three single figures in the palace; and his works in the Vatican after that time are executed more in the spirit of a manufactory, than with the taste and feeling of a painter; which gave rise to the opinion of Mengs, that Raffaello in the reign of Leo X. was not the same painter as Raffaello in the pontificate of Julius II.

'Whether Leo X. had really a refined taste for works of art, it is not easy to determine; but this is known, that Raffaello made thirteen cartoons of religious subjects to complete the decoration of the Hall of Constantine, which were sent by the Pope into Flanders, to be returned in worsted copies, without any care to preserve the original works which were executed by Raffaello's own hand, nor any inquiry made concerning them after the subjects were manufactured in tapestry: by accident, however, seven are yet to be seen in this country, which, according to our own judgment, we may still be enabled to estimate that of the Pontiff.

'Whether Leonardo da Vinci visited Rome in the pontificate of Leo seems doubtful; but if he did not, it is more than probable he was not invited; and if he did, it is quite certain he executed no commission for the Pope. The powers of this great man so far surpassed the ordinary standard of human genius, that he cannot be judged of by the common data by which it is usual to estimate the capacity of the human mind. He was a phenomenon that overstepped the bounds in every department of knowledge which limited the researches of his predecessors; and whether he is to be regarded for his accomplishments or his vast attainments, whether as the philosopher or the painter who made a new æra in the arts of design, he equally surprises our judgment, and enlarges our sphere of comprehension; and it must ever be a subject of sincere regret, that he who could successfully contend with Michel Angelo, and who painted the Last Supper in the Refectory of the Dominicans at Milan, should not have been known in Rome by any display of his powers in the golden days of Leo X.

'To seek for reasons why Michel Angelo was not more fortunately employed during this reign, might afford a wide field of speculation; but if it should appear that the attachment of this Pope to the arts proceeded rather from their importance to the pomp and shew of power which was the delight of his mind, than from a more noble feeling of their worth; it is sufficiently satisfactory to account for his indifference and procrastination, to know, that wars, alliances, and subsidies, exhausted his treasury, and that the money was spent which was to have been appropriated to the façade of S. Lorenzo. At the death of Leo this part of the building was not advanced beyond

foundation, and the time of Michel Angelo had been consumed in making a road, in seeing that five columns were made at the quarry of Pietra Santa, in conducting them to the sea-side, and in transporting one of them to Florence; this employment, with occasionally making some models in wax, and some trifling designs for the interior of a room in the Medici Palace, appears to have been all the benefit that was derived from his talents during the whole of this pontificate. As the patronage of the great often depends upon the character of the man as well as upon his genius, it has been supposed that the independent spirit which resisted the impetuosity of Julius II. was ill calculated to conciliate the accomplished manners of Leo X. However this may have been, there appears no evidence that Michel Angelo ever refused submission to his will, or opposed his authority with disrespect: but as the surest way to every man's feelings is through his heart, it is easy to conceive that he was not likely to have the affections of a prince in whose mind there was no congeniality of sentiment with his own.

'The attention of Leo to men of letters seems not at all to have overstepped the character of his times. Guicciardini had risen into fame and distinction before his reign, and without any assistance from the Medici family. The great Venetian general, Bartolommeo D'Alviano, who, amidst the tumults of war, and the incessant occupation of an active military profession, has the honour of having in his train three of the greatest Latin poets of modern times: Andrea Navagero, Girolamo Fracastoro, and Giovanni Cotta; and Ferdinand king of Naples, and his unfortunate sons Alfonso and Federigo, have the fame of being the patrons of Sanazzaro. Paulo Giovio was the Livy of Leo X. and was rewarded accordingly with a pension and with honours: but if he deserves the praise of ingenuity as a writer, he deserves eternal censure for the profligacy of his principles as an historian.'—P. 61—71.

'Pietro Aretino had also the good fortune to be rewarded by the sovereign Pontiff with money to a princely amount. A man of detestable ingenuity, whose indecent and abominable writings it would be as disgusting to examine, as it would be tiresome to peruse those long and tedious pieces on religious subjects, by which he most probably sought to counterbalance, in the public opinion, the profaneness of his other productions. Such are the facts and the account given us of these two men by the biographer of Leo X.'—P. 71.

After praising the pope for his patronage of Vida, Mr. Duppa adds:

'In the reign of Leo X. neither morals nor science made any conspicuous figure, and his frigid conduct towards his old friend Ariosto savours but little of that true feeling of a noble and liberal mind which has been so largely attributed to his character. Soon after his accession to the pontificate, Ariosto went to Rome, hoping at least to share those favours which were bestowed on others of inferior merit; but he was disappointed. Leo, upon his interview, recognized his

old friend, kissed him on each cheek, and gave him assurances of his favour and esteem. His favour, however, extended no further than granting a bull to secure the copy-right of his Orlando Furioso, for which he paid the customary fees of office. The disappointment of Ariosto upon this occasion is evident from many passages in his Satires, in which he adverts to his journey to Rome with the vexation of a man who felt the injury, but with feelings superior to its evils.' —P. 73.

Mr. Duppa judiciously closes his own remarks with a quotation from Guicciardini.

'After these remarks it might be difficult to conceive by what qualities Leo X. was rendered illustrious; but his character by Guicciardini, who cannot be suspected of any disposition to dishonour his name, is sufficiently satisfactory to account for any extent of popularity he may have possessed. "He was a man of the greatest liberality, if it be proper to give that name to a profuseness in expence which surpassed all bounds. After his assumption of the pontificate, he conducted himself with so much magnificence and splendour with a truly royal spirit, as would have been surprising even to one who had descended by long succession from kings and emperors. Nor was he only profuse of money, but of all favours that are at the disposal of a pope, which he bestowed so unmeasurably that he brought the spiritual authority into contempt, and disordered the economy of the court. To a remarkable easiness of manner he added a most profound dissimulation, with which he circumvented every one in the beginning of his pontificate, and thus passed for a very good prince; I dare not say an apostolical goodness; for in our corrupt times, the goodness of a pontiff is commended when he does not surpass the wickedness of other men: but he was reputed merciful, of most courtly manners, and studious of not giving offence to any one.'—P. 77.

Mr. Duppa's characters are drawn with the pen of a man of much observation and original thought. He never allows himself to be governed by phrases which pass unaltered from one writer to another. He censures without acrimony; he praises with discrimination. He judges for himself; and, as his judgment is sound, his decisions are generally correct. We are sorry that we have not room for his Adrian VI. and some others.

He has contrived to mix with his biography several occasional sketches of the contemporary history of Italy, which, as they are well selected, very comprehensive, and immediately connected with his biography, greatly increase the interest of the work. In a few sentences, we have an impressive picture of those events which occupy pages in the writings of others, and which are only made confused and disproportionate by unnecessary and cumbersome detail. We should rejoice to see from Mr. Duppa's pen a history of the arts in

Italy. It would be a credit to himself and an advantage to the world.

Michel Angelo died on the 17th February 1563. Mr. Duppa's account of his person and character is highly interesting.

'Michel Angelo was of the middle stature, bony in his make, and rather spare, although broad over the shoulders. He had a good complexion; his forehead was square, and somewhat projecting; his eyes rather small, of a hazel colour, and on his brows but little hair; his nose was flat, being disfigured from the blow he received from Torrigiano; his lips were thin, and, speaking anatomically, the cranium on the whole was rather large in proportion to the face. He wore his beard, which was divided into two points at the bottom, not very thick, and about four inches long; his beard and the hair of his head were black when a young man, and his countenance animated and expressive.

'In his childhood he was of a weakly constitution, and to guard his health with peculiar care, he was abstemious and continent; he seldom partook of the enjoyments of the table, and was used to say, "that however rich I may have been, I have always lived as a poor man." Although he ate little he was extremely irregular in his meals, he had a bad digestion, and much troubled with the headach, which he attributed to his requiring little sleep, and the delicate state of his stomach: notwithstanding these evils, during the meridian of life his general health was but little impaired. Many years before his death he was afflicted with stone and gravel, and received essential benefit from his most intimate friend M. Realdo Colombo, an eminent surgeon and physician. When advanced in years he was tormented with the cramp in his legs, for which complaint he constantly wore a tight covering for the leg made of dog's skin, over which he drew his stockings and a pair of cordovan boots, in other respects his dress conformed to the costumè of his time.

'In the early part of life, Michel Angelo not only applied himself to sculpture and painting, but to every branch of knowledge connected in any way with those arts, and gave himself up to so much application, that he in a great degree withdrew from society. From this ruling passion to cultivate his mind he became habituated to solitude, and happy in his pursuits, he was more contented to be alone than in company; by which he obtained the character of being a proud and an odd man, distinctions that never fail to be given to those with whom we wish to find fault for not resembling ourselves. When his mind was matured he attached himself to men of learning and judgment, and in the number of his most intimate friends were ranked the highest dignitaries in the church, and the most eminent literary characters of his time. That princely Cardinal, Ippolito de' Medici, and the Cardinals Bembo, Ridolfi, and Maffeo, were distinguished for their friendship towards him, and, as an Englishman, it gives me pleasure to find Cardinal Pole amongst them, entitled, "suo amicissimo." Ippolito de' Medici was particularly partial to him, and understanding that Michel Angelo admired a Turkish horse he possessed, he sent it to his house, with ten mules loaded with corn, and begged his

acceptance of the gift as a mark of his esteem. Notwithstanding he ranked in the number of his acquaintance the most distinguished names of his time, he was also pleased with the harmless comedy of human life, and occasionally amused with the eccentric good nature of those who had little else to recommend them. But the person of all others who absorbed his affections and esteem, was that excellent and accomplished woman, the celebrated Vittoria Colonna, Marchioness of Pescara; her superior mind and endowments, and her partiality for his genius, impressed him with the most lively sense of esteem. For many years before her death she resided at Viterbo, and occasionally visited Rome for no other purpose than to enjoy his society. To her Michel Angelo addressed three sonnets and a madrigal, and wrote an epitaph on her death, in which his admiration of her beauty and accomplishments is tempered with the most profound respect for her character. In her last moments Michel Angelo paid her a visit, and afterwards told Condivi he grieved he had not kissed her cheek as he did her hand, since there was then but little hope of his ever seeing her again. The same writer also observes, that the recollection of her death constantly produced dejection in his mind.

'Among the authors he studied and delighted in most, were Dante and Petrarch; of these it is said he could nearly repeat by memory all their poems, and many of his sonnets shew how much he desired to imitate the poet of Vaucluse. He also studied with equal attention the sacred writings of the Old and New Testament. His acquirements in anatomy are manifest throughout his works, and he often proposed to publish a treatise upon that subject for the use of painters and sculptors; principally to shew what muscles were brought into action in the various motions of the human body, and was only prevented, from fearing lest he should not be able to express himself so clearly and fully as the nature of the subject required. It is a common opinion, that he entertained some theory upon muscular motion; but I have not been able to make that inference from any passage in his own writings, or that of any contemporary author: Condivi says, he had some ingenious theory in his mind upon anatomy, but what that theory was he does not himself seem to know, and we are left without data to form a conjecture; but it is evident that Condivi never meant to imply that the theory, whatever it might have been, had reference to any latent physiological principle, for he previously states "His knowledge of human anatomy, and of other animals, was so correct, that those who had all their lives studied it as their profession hardly understood the subject so well: I speak only of that department necessary to the arts of design, which indeed his works evidently demonstrate, but not as to the minutiæ necessary for a surgeon." When Michel Angelo first began to dissect, he was so disgusted with the offensiveness of the study that he lost his appetite, and, conceiving that his powers of digestion were impaired, for a time desisted, yet was soon dissatisfied with himself for not being able to do what was every day done by others without inconvenience; he therefore took up the study again, and pursued it to the fullest extent necessary to his profession. Of perspective he knew as much as was known in the age in which he lived; but this branch of knowledge

was not then reduced to a science, nor governed by mathematical principles; and, in justice to our own country, that discovery was made in the beginning of the last century (1715), by Dr. Brook Taylor, who has had more voluminous commentaries on his two small pamphlets than have been written upon any work since his time.—P. 158.

We regret extremely that we cannot indulge ourselves in extracts from Mr. Duppa's review of Michel Angelo's talents as a sculptor, a painter, and an architect. Like the rest of his work it is intelligent and discriminating. The author is

> An ardent judge, who, zealous in his trust,
> With warmth gives sentence, and is always just.

It is not much known that, amid the great objects to which the versatile genius of Michel Angelo was applied, military architecture at one time occupied his attention. Like Archimides, in Syracuse, he fortified and defended Florence. "To the "talents of Michel Angelo as a military architect the cele- "brated Vauban bears honourable testimony. When he "passed through Florence, he made a plan of his fortification, "and measured every part of it."

The last division of the work is on Michel Angelo's poetry.

'To judge of Michel Angelo as a poet, I have printed in this volume a complete edition of his works, and have noticed those I thought the most important to his reputation. The first edition of these poems was printed by his great nephew, whose own poetical works are well known to those who are conversant in Italian poetry, by his La Fiera, a comedy in twenty-five acts; and La Tancia, a pastoral comedy, which has given to his name a rank among the Tuscan literati. Several sonnets were printed in his life-time, and commented on with the most extravagant praise.—P. 214.

'He was eighty-one years of age when he composed the sonnet alluded to, which he sent to Vasari, with many others, as the productions of his leisure hours, and the amusement of his old age. At what time he began to write poetry cannot be ascertained; but it is probable that he wrote at very different periods, as subjects occurred to his mind, and as he felt disposed to imitate Petrarch; and in some instances he has been successful: the love sonnet LXX. is written with great facility, and the two religious sonnets CX. and CXVI. shew that he felt the rhythm and poetical harmony of the Italian language. Though Petrarch was the sole object of his imitation, Dantè held the highest place in his esteem and admiration; but Michel Angelo looked up to him as a superior being that soared above his flight, and these two sonnets may serve to shew the reverence in which he held his character.

LXXII.

DANTE.

'He from the world into the blind abyss
Descended and beheld the realms of woe;
Then to the seat of everlasting bliss,
And God's own throne, led by his thought sublime,
Alive he soared, and to our nether clime
Bringing a steady light, to us below
Revealed the secrets of eternity.
Ill did his thankless countrymen repay
The fine desire: that which the good and great
So often from the insensate many meet,
That evil guerdon did our Dantè find.
But gladly would I, to be such as he,
For his hard exile and calamity
Forego the happiest fortunes of mankind.—P. 215.

For the interesting outlines made by Giovanni Francesco Romanelli, which accompany the appendix, we feel much obligation, as they convey to the mind of the general reader some idea of Michel Angelo's conception as a sculptor and a painter. Outlines certainly are far less valuable than finished engravings, and they do not represent the magnificent character of Michel Angelo, nor that terribil via for which he has been celebrated. But to have given finished engravings of this great artist's productions, would have required a life to execute and a princely patronage to support. We therefore thankfully accept all that could be given to us in a publication like the present. The great object of outlines is to give us the composition of the artist. In this Mr. Duppa has fully succeeded. Those who wish to contemplate some of Michel Angelo's terrible sublimity, must inspect Mr. Duppa's former publication of the "Heads from the Last Judgment of Michel Angelo."

It is important to Michel Angelo's reputation, that we should carefully distinguish him from another person of the same name and profession, who is mentioned not much to his honor by Benvenuto Cellini. In giving a note on this subject, our author has shewn a laudable anxiety for the fame of his favourite.

'Benvenuto Celini, in the life of himself, speaks of a club established by a statuary of the name of Michel Angelo, who appears to have been a facetious debauchè, if credit be given to his account of a revel held at his house. This person was a native of Siena, and I believe is only known as a sculptor by a monument which he executed in part, from a design of Peruzzi, to honour the memory of Adrian VI. He was patronized by Cardinal Incfort, at whose instance the monument was made. Vasari has given a short account of him, and says that he died at about fifty years of age. *Vide Vite de Pittori,*

&c. tom. ii. p. 260. This circumstance is mentioned to prevent any mistake of the Sienese sculptor in the life of Benvenuto Celini being taken for the divine Michel Angelo, who by this distinctive appellation is so often mentioned by that anthor.

This work is elegantly printed, although a few errata have escaped the press. It is enriched with fac similies of Michel Angelo's hand-writing—one a curious autograph of his poetical compositions. It has an engraving by Bartolozzi of Michel Angelo's head, which has a considerable likeness to the portrait of Henry IV: and which gives us a pleasing relic of an admired artist, who has now pitched his tent in another country. On the whole, this important work is a tribute such as a man of Michel Angelo's genius and active and useful life amply deserves, and ought indeed to have received long before so late a period as the present.

ART. II.—*The Effects of Civilization on the People in European States. By Charles Hall, M.D.* 349 *Pages. Octavo. Price* 8*s.* Ostell and Chappel. London. 1805.

[Concluded from p. 384.]

To those who impute blameable motives to the authors of inquiries like the present, Dr. Hall observes:

'If any man thinks the people suffer the calamities which I have declared myself to believe they do; and also if he is persuaded that the cause assigned is the true cause of these calamities; if he thinks this is not at all, or not sufficiently known; can he, if the principles of justice, humanity, true patriotism, or religion, have any influence on his mind, do otherwise than I have done?

'These sufferings of the poor, in order to be seen, it has not been necessary to go in search of them; they occur every where, and obtrude themselves on every body's notice: more frequently, no doubt, more unavoidably and affectingly, to a medical practitioner than to any other person. A physician does not go out of his way; does not officiously make inquiries in a subject he has no concern with; does not deviate from his proper line of duty, which is to alleviate, by all means in his power, the sufferings of man; does not intrude his opinion on matters he has no knowledge of, nor presume to judge of that which he has not received the proper means of enabling him to form a judgment of.

'I trust, therefore, it will appear to every humane and candid mind,

'1st, That the direct intention of this work is to discover a remedy for the evils attending civilization.

'2dly, That, in order to discover and make known this remedy, it was necessary to inquire into and discover the cause of the evils.

'3dly, That, in order to discover and demonstrate the cause of the evils, it was necessary to investigate their nature, and the reality of their existence.

'4thly, That, in order to induce those who had it in their power to remove those evils, and administer relief to the sufferers, it was necessary to state them in a full manner, and to demonstrate the cause of them; and that especially because those persons who are the causes of them, are probably ignorant of their being so.

'If therefore the direct and obvious intention of the book is as above, and the means used to obtain what is intended are natural and necessary, the author cannot be responsible, or in any degree blamable, for the oblique applications and consequences that may be apprehended from his statement of the evils, or of the inquiry into the cause of them.'—P. 223.

He thinks that the facts set forth in this work, are not at all or but little known;

'or, if known by some certain persons, are intentionally suppressed, and kept back from the knowledge of the public. Is it generally known by the rich, that there is great reason to think that, out of nine or ten millions of people, no less a number than five hundred thousand die annually for want? That the poor do not enjoy that content of mind which they are usually represented to do? Are they (the rich) aware of the pernicious effects of wealth, and the manner in which it operates in the production of these effects? Are they sensible of the real tendency of manufactures, trade, and commerce—that they retract from millions the necessaries of life? Are they not, on the contrary, taught to believe, that, by encouraging them, they benefit the poor? Are they aware that they themselves are the real efficient causes of all the miseries of the poor; assured, as they have ever been, that they were the source of all the plenty and comforts of the poor? Are they sensible that the situation of the poor is not necessarily such as it is—but that it is the direct and necessary consequence of the system of civilization? Are they sensible that the effects of civilization, with regard to a nation, considered as the collected body of the people, are contrary to what they are commonly supposed to be, viz. to weaken a nation, to impoverish a nation, to render a people more ignorant and more barbarous? Are they, the rich, sensible that they take to themselves, without moving one of their fingers in producing them, nine-tenths of the products of all the labour of the poor; and only leave them the remaining one-tenth to subsist on? Do the rich consider that every thing they use or consume, though apparently so different from the coarse food, coarse clothing, &c. of the poor; for instance, when they are wearing their fine laces, their silver and gold, their silks, their diamonds, &c.; when they are sitting in their costly carriages; in short, in almost every action of their lives—that they are wasting and consuming the bread, the clothing, and the fuel, of the poor? Is all

this commonly known to the rich? If it is not, ought it not to be made known to them; to them who are the causes of it; to them who have it in their power to remove and remedy it; to them, of whom many, no doubt, when they know it, will be instantly disposed to apply the proper means to cure it? Are not such, therefore, to be made acquainted with the effects of their own actions—or is it a principle, and a determined resolution, in most civilized states, that the representations of the grievances of the poor, and the demonstrations of the causes of them, however great the former, or however clear the latter, are never to be made public, lest the poor should get a knowledge of them? I have presumed that this is not the case, but that when the rulers in most civilized states, and the wealthy subjects of them, are informed of the evils they perhaps unknowingly occasion, they will consent to such means as are necessary to remove them: and this has been the motive and expectation that has produced the present work.—P. 231.

In treating on the remedies for these evils, and on the happiest state, the author gives it as his opinion, that

'A people who, from an extreme civilization, should descend to a medium state, i. e. to one equally distant from their own, and that of a savage, would probably be placed in that situation which would be the happiest that human nature is capable of enjoying.'—P. 259.

He then discusses the arrangements and constitution of such a form of society, and maintains, that the keeping up a more equal state of property is practicable; and quotes, in proof of it, the example of the Jews under the immediate direction of God himself.

'In the following passages of Scripture, Deuteronomy chap. xv. Leviticus chap. xxv. verse 10. Joshua chap. xxii. verse 8.; it may be seen that the debts contracted by individuals of the Jewish nation were remitted, and ceased to be recoverable, every seven years; and that all landed estates, if alienated, returned to their former possessors every Jubilee, which was every fiftieth year.

'All such persons as believe in the Divine origin of this institution, will not only believe the fact, that such a regulation was established; but also acknowledge the wisdom and justice of such a law. And all other people must allow the fact to be founded on as good historical authority as can be produced, it being not only on that of the sacred writings, but also on that of the Jewish, Greek, and Roman historians, the law and practice being continued down to their times.—P. 273.

Men cannot be persuaded to be either temperate or equitable; nevertheless, so far from its being a folly to preach perfect temperance and equity, it is the highest wisdom. Every step that men take towards this perfection, is accompa-

nied by a proportionate reward. If, in like manner, it were true that every step that is made in diminishing the inequality of mankind received its reward, the arguments held in this book would not be at all invalidated by the impossibility there may be of correcting the various propensities and nature of man. The arguments drawn from the tendency of man to multiply indefinitely, when placed in favourable circumstances, and consequently to be reduced to greater misery than what he fled from, deserves a further consideration. Mr. Malthus observes, that this argument would not be at all affected by allowing that the produce of the earth may increase indefinitely, so long as it might be shewn that this increase was not in due proportion to the increase of mankind. We go further. We assert, that it would not be at all affected by allowing the produce of the earth to increase any how, and in any ratio whatsoever. Food is the first and grand necessary of life that nature has dealt out sparingly; and, for this reason, it has held a most conspicuous place in discussions on the wants of man. But if, instead of air being poured out in profusion around us, it had required labour and art to have procured sufficient supplies of it, air and food would have held that conspicuous place jointly, and air would have been the principal; for the want of air is still more pressing than that of food. But a certain allotment of *space* for each individual is still more inseparable from the very idea of man's existence; and, as the size of the earth puts bounds to the possible number of these allotments, we must allow (unless we adopt the most extravagant hypothesis indeed) that the number of inhabitants the earth can maintain is limited: so that it would be waste of time in us to animadvert on the inadmissibility of Dr. Hall's position, that "the produce of the land is in proportion to the labour bestowed on it."

Does then this famous principle of population oppose an eternal barrier to the amelioration of mankind? Not at all; although it is newly presented to us, it is not a new discovery, but has in all ages been taken into consideration wherever the circumstances have called for it. The thin and sparing population of modern Europe, in proportion to the known and acknowledged powers of the soil, had almost laid it to sleep, and justifies the writers on political economy for having more attended to the means of increasing the population, than of checking its superabundance.

Let us hear what Dr. Hall says on this subject, in answer to Mr. Malthus. After adverting to a passage in his own essay, which acknowledges that, in the course of nature, a time would come when the earth would be fully peopled, he says:

'The reason why I then took only a general notice of the possible arrival of this state, some time or other, is,

'1st.—Because I suppose that in any case the period of its arrival is very distant; even although no preventive methods were used.

'2dly.—Because I suppose that by preventive methods it may be removed to a much more distant period, even with regard to the whole world; and with respect to any given nation, that it might be prevented altogether.

'3dly:—Because I suppose, that, if ever it does happen in a state of equality, it will not be attended with evils in any proportion equal to the present.

'4thly—Because I suppose a part of a nation, especially a small part of it, to have no right to induce a state of want, disease, and mortality, on the other parts of it, exempting itself at the same time from them.'—P. 327.

'To fill all the world, even if all the nations of Europe should adopt the plan of colonization, would take many generations, after they had arrived at a real super-population at home; but if only one, or a few of them did it, the time it would take might be considered as without end. And this perpetuity of happiness and plenty, whether it would be or not in the power of all the nations in the world to obtain it, would certainly be in the power of any given nation. Are we not to attempt a thing which we might succeed in, because if all others were to do the same they could not all succeed?'—P. 332.

'This regulation of marriage it might be impossible to obtain in the civilized state of a nation; the rich there, who only have the power of making laws to enforce it, not undergoing the same hardships which the rest of the people do, and which render the restraint necessary; but, on the contrary, reaping great advantages from those very hardships, will never be prevailed on to submit to it. But in the natural state of over-population, if such ever should be, this, or any other remedy, would easily be applied; for every man being then in the same state, every man affected in the same manner by the existing circumstances, every man is equally interested, and equally inclined to submit to any ordinances, wisely calculated to remove the common evil.'—P. 333.

'If the effects of the system of civilization are the direct and constant cause of the loss of the lives of so many people, and that in a manner which is attended with the greatest sufferings, what human power has a right to establish or support such a system? If the rich have a right, by the present degree of luxury, &c. to destroy the people they now destroy, in order to keep the rest down to their present numbers; they may introduce a still greater quantity of luxuries, and that to an indefinite degree, and so destroy and reduce mankind to any number, *ad libitum*. It is allowed that there is at present, and that there always has been since civilization has taken place, land sufficient, if more labour had been bestowed on it, to furnish necessaries of life to its inhabitants, and of course to have prevented this loss of lives; civilization, therefore, is chargeable with anticipating, at least, the

evils, and bringing them on the people, long before they would otherwise have been afflicted with them; and consequently has been the occasion of the destruction of all those that have hitherto been destroyed by this cause. If by bringing those evils on them, those evils were rendered lighter than if they had been suffered to come on at their own time, (as that destructive disease the small-pox is made milder by inoculation,) something might be said in behalf of it; but this reason or pretence is not offered. The keeping the mass of the people down can only be effected in the present state by bringing scarcity, want, and disease on them; and these must be in such a degree as to destroy (a policy shocking to think of) as many of the people as is necessary to prevent them from rising above the number required; and of course the artificial want must be in such degree at least as the natural apprehended want; else it would not produce the effect desired.'—P. 337.

'These are the arguments that ought to be refuted by the Anti-vandalists, but by them they are wholly avoided. They must allow all this to be true when applied to the present time, and to continue to be true until the earth can, by no means possible, be made to produce sufficient for its inhabitants. The rapid tendency there is in all animals to increase is evident; and that the increase has been kept down in all the nations of Europe, by destroying in various manners the young of the human species, is also evident to every the most cursory observer.—Mr. Malthus has travelled, it seems, over Europe, to evince the truth of these observations: for my part, I think that when I employed two or three pages in proving them, I did more than was necessary. But to prove that all these means, by which the mass of the people are kept down, are just and necessary at the present time, this would require great labour indeed. The question at issue is, Whether an evil, that may invade mankind at a distant period, in certain possible contingencies, and in different degrees of severity, and which may then be much mitigated, and even wholly removed, can be justly brought on the present generation in its utmost degree of force and malignity, in order to exempt a few from it, and by which exemption they are rendered capable and strongly disposed to add greatly to the evil? This is the question,—it demands an answer. —P. 343.

'To whatever number the people may be reduced in a civilized state, suppose to one-half of the former number, that number would be still as much too great as ever it was for the quantity of sustenance the country would produce. The matter is, not what the land might be made to produce, but what it would be suffered to produce: as is the case at present: it does not yield what it might be made to yield, but what it is permitted to yield. We have before demonstrated, that wealth is power over the labour of the poor; and that the rich can direct their labour in any line they please. If the labouring people were reduced to half their number, the same small proportion of these labouring people would (in case the same state of property be continued) be employed to raise the necessaries of life for the whole; and

the same great proportion would be employed in the manufactures that is at present: the same cause would remain, the same effect would follow: the relative numbers of hands in each employment would be the same; and of course the same relative quantity of sustenance produced; consequently the same want to the poor; the same profusion to the rich. Hence we have said truly, that a remedy for the evils of civilization is in a state of civilization absolutely unattainable. Effective checks can only be applied in a state of equality of property.' —p. 346.

Are there not civilized countries less populous than England in proportion to the fertility of their soils, and yet more abounding in misery? And what is this superabundance of misery chargeable upon but the forms and institutions of society in those countries? The shape in which this misery chiefly exhibits itself is insufficiency of food; but it is childish therefore to attribute it to this insufficiency as a primary cause. Where has the experiment been tried, of making a country yield the most possible, consistently with the ease and comfort of the inhabitants, and having it shared out fairly among them? Where is the civilized country in which a few have not seized upon the whole, and made the rest of the inhabitants subservient to their pleasure? And what can be so unnatural, so contrary to the sentiments of the best and most enlightened moralists of all ages, as to attribute the miseries of mankind to any thing else than their inordinate lusts and passions. To suppose a nation animated by the divine spirit of brotherly love, striving with sincerity of heart to obey the precepts of God and nature, and to suppose that the *inevitable* consequence would be famine, is, we think, the most atheistical hypothesis that ever yet has been broached. Would God look down with indifference on his most virtuous children struggling with want, and suffer them to perish for their obedience to his precepts? Ought we not rather to suppose, that He has implanted some latent principle in human nature, and in the constitution of the universe, that will obviate this seeming difficulty in due season? The too great prolificness of men may be limited (as it certainly can) from moral or (perhaps) from physical causes, when his inordinate propensities shall have been subdued. Whether such a time will ever arrive, is quite another question, and bears nothing on the argument. Our limits, which we have already exceeded, do not allow us to enter more fully into this question. The accurate investigation of it requires a previous discussion of many others, and particularly of such as relate to the determination of the real happiness of man, and of the best states of society that have hitherto existed.

Whatever may be the true and final result of investigations into these subjects, we recommend the perusal of Dr. Hall's

book to our readers, both for its own merit, and for the important reflexions it awakens in the mind on points of the highest interest. The magnitude of these interests has absorbed our critical faculties, and almost prevented us from noticing certain imperfections of stile, with which, as critics by profession, we ought perhaps to have been more particularly struck.

ART. III.—*Travels, after the Peace of Amiens, through Parts of France, Switzlerland, Italy, and Germany. By J. G. Lemaistre, Esq. Octavo. Three Vols.* J. Johnson, 1806.

THE writer of these Travels established his reputation as a literary character by a former work, entitled, *A rough Sketch of Modern Paris*, which merited and obtained public approbation, and laid the foundation of the present publication; the volume before us being a continuation of a tour begun by a visit to the French capital.

The dedication to his Royal Highness the Prince of Wales is manly and delicate; and "it is an humble tribute not rendered by flattery to grandeur, but by truth to personal merit." Amongst other motives which induced him to offer it, he notices one not generally known. On his return to England he found that the Prince, not satisfied with extending the sources of classical knowledge abroad, had deigned to become at home the general patron of living merit, and the prop of desponding genius, by granting a liberal annual sum to *The Society for establishing a Literary Fund for the Relief of deserving Authors in Distress*, and a further annual sum of two hundred pounds for the rent of a suitable house for the transaction of the business of this most laudable institution. The principal aim of this work is to point out the changes and their effects which the French Revolution has produced on the face of Europe—to enumerate the objects most worthy of notice which have escaped the rapacity of France—and to describe the nations visited by the author as they appeared during the short interval of peace. The familiar mode of epistolary correspondence is adopted in the execution of his plan, the communications being addressed to a friend in a series of letters; it also appears that Mr. and Mrs. Lemaistre constantly travelled together, sometimes without, but frequently with company. The first letter, Vol. I. is dated at Lyons, May 21, 1802, and gives a brief description of a pleasant journey from Paris, by that well-known route through Fontainbleau, Sens, Dijons, and Chalons-sur-Soane. The only object worthy of notice in the first day's journey was the palace of Fontainbleau, formerly the splendid

residence of the kings of France, and the favourite retreat of the last unfortunate monarch. The forest that surrounds it casts a melancholy gloom on the superb edifice, ill-suited to the lively disposition of the queen, who so thoroughly disliked this residence, that she shed tears whenever she accompanied the king to this palace, which is now deserted and rapidly falling into decay.

'The furniture has been removed; and the large mirrors, formerly seen in the principal apartments, have been stolen; but the ornamental paintings of the walls are still fresh and undamaged. The queen's *boudoir* (private apartment) alone has been saved from destruction by the contrivance of a servant who lived in the royal family; the fine glasses and the superb gilding still remain; and enough is left to prove the taste and magnificence with which it was once decorated.

'The town, which principally depended on the king and the persons attached to his suite, is now as neglected and forlorn as the royal residence. The principal houses are shut up; poverty marks the appearance of the greater part of the inhabitants, and grass was growing in the streets.'

A strange inaccuracy occurs in the date of letter 2. Lyons, May 22, when the author says, "I intend leaving Lyons in the course of to-day;" this leaves but one day for visiting the various objects described, which we find by the perusal of the contents, took up several days; indeed from this, and some other circumstances, which cannot escape notice, particularly the list of *errata* prefixed to Vol. I. we apprehend that the manuscript was not sufficiently revised before it was sent to the press.

The first object to which our travellers directed their steps at Lyons was the once fine square called *Belcour*, where the palaces of the resident nobility once stood. All those magnificent edifices, as well as the private houses of the wealthy merchants and manufacturers, were levelled with the ground; and the owners, who had not the good fortune to escape, were inhumanly massacred by Collot d' Herbois and his sanguinary associates, acting under, though probably exceeding the orders of the National Convention. On this melancholy subject it was not necessary to enlarge, since the horrid details have been too often repeated in various histories of the French Revolution, and in memoirs of the cruel monsters who were the principal actors in those dreadful tragedies.

Anxious to see the different articles fabricated in a city once so celebrated for the richness, fashion, and variety of its manufactures, Mr. Lemaistre "went to a silk manufactory, to a velvet manufactory, and to a manufactory of embroidered silk," better distinguished as gold and silver embroidered stuffs, as they are called by the French merchants. Finding

but one or two persons employed in each room, he could not help expressing his surprise, when he was informed "that no number of daily workmen is hired by any master in these different lines, but that each individual performs at home the task assigned him. I was obliged," says he, "to be satisfied with the answer, my stay at Lyons being too short to enable me to ascertain whether such be the truth, or a pretext serving as an apology for the few hands which I saw engaged." Had he been better acquainted with the mode of carrying on the different branches of the silk manufactory, he might have known that the Spitalfields silk manufactory was always conducted in the same manner; privacy being required, that their patterns may not be stolen, or their mode of working them, by public exhibitions: and though some discontented persons informed him that their respective *trades* had been ruined by the evils of war and revolution, but that business at present began to revive, yet it is an undoubted fact that the rich silks and the embroidered gold and silver stuffs of Lyons are as much called for as ever in all the capital cities of Europe, and as much worn by the nobility and other persons of rank at their respective courts; and it is evident that Lyons was in a flourishing state when our author visited it, from his own account of the state of the public buildings, either the old ones remaining undestroyed, or new ones being erected. See his description of the *Hotel de Ville*, or Town Hall, "the principal parts of which are handsome, commodious, and becoming the great city to which they belong." His account of the *Hotel Dieu*, or principal hospital, pages 11 and 12, where he says, "no town in the universe can boast of an institution more honourable, more useful, or more praise-worthy. The several vast apartments, cleanliness, good accommodations, &c. all indicate a state of prosperity—the row of handsome houses built on the water side—the library—and several other public buildings which Lyons possesses, but which I had not sufficient time to see," all confirm our remark. It would have been kind to have omitted the political disposition of the inhabitants, page 15, in consideration that this work is likely to be translated and read at Paris.

The next journey was from Lyons to Geneva, the subject of Letter 3. The beautiful scenery on the road attracted the admiration of our travellers, vast mountains, picturesque vallies, and rich pasturages, formed so many interesting features in the grand and pleasing landscapes. Arrived at Geneva, the geographical account of that ancient city is borrowed from Mr. Coxe's Travels: but the judicious remarks on the present state of the civil policy, of the manners, customs, and society of the inhabitants in their present situation, as a department of the French empire, are new and highly interesting; and in all cases where the author depends upon his own personal inspection and observation, perfectly correct. In other instances

relying on what he was told, his own prejudices against the French, induce him to give credit to interested partizans or insinuating flatterers; such is the information he received, that the inhabitants of Geneva take every occasion to avoid the company of the French officers, and that, "though the military behave themselves with the greatest propriety, and are commanded by an officer of merit, formerly a man of rank, none are received in the houses of the principal citizens." Besides the improbability and impolicy of such a line of conduct, evidence might easily be produced in London of respectable persons who have in the evening assemblies, called *Soirées*, at Geneva, met with French officers, associated with the families of the first distinction, and the most reputable citizens, and treated with every mark of esteem and friendship.

The following narrative of an ancient usage, which is still observed, is perfectly correct. "The daughters of the Genevese are from their earliest years formed into circles of fourteen or fifteen, of corresponding ages, selected by their respective mothers from among the children of their friends. The young ladies constituting such circle or party meet every sunday evening at the house of one of their parents; each mother receiving in her turn the friends of her daughter, and giving them tea, ices, and other such refreshments. They amuse themselves in their little assemblies with the innocent gambols suited to their age, with work, dancing, and confidential conversation. No man, however nearly related to any of them, is admitted into these parties till one of the members is married. As soon as this event takes place, she who has changed her situation becomes the *chaperon* of her former associates; and under her auspices single gentlemen are received in the sunday *coteries* of the female friend, till by degrees the others become as fortunate as their introductress. Nor does their union end here: the attachments of early youth are not easily eradicated. In maturer years those habits of intimacy, which were contracted in infancy, are continued; and the married women of Geneva generally spend their lives in the society of those who were the companions and playfellows of their girlish days. The children of these form in their turns a similar circle; and it is no uncommon thing to see a party of females whose hereditary union may be thus traced for many centuries. This institution, as a bond of friendship and a source of happiness, cannot be too highly praised."

It affords great pleasure to the reviewer of this article, who formerly resided some time at Geneva, to be informed that the University has not materially suffered by the change of government.

'It was settled by the capitulation, that Geneva should retain as a corporate city, its public property; and out of this fund the salaries of the clergy and of the professors are paid. The library (a very celebrated collection) still remains, and has not, I believe, experienced any loss. The persons who fill the different chairs are men of superior knowledge and distinguished talents; and liberal encouragement is given to the pursuits of literature. The annual prizes are publicly distributed, as in the time of the independence of Geneva; with this only alteration, that the Mayor, as principal magistrate of the city, confers the honour instead of the Syndics; in every other respect the same ceremonies are observed.

'Geneva is still the seat of learning, of science, and of genius. All the inhabitants are well informed, and disposed to literary occupations; while many hold a distinguished place in the republic of letters. Medicine also is cultivated with much success, and several eminent physicians are constantly resident.

'The mechanical arts continue to give bread to thousands; and the watchmakers in particular retain their former activity, while inferior watches are sold at all prices, and some so low as a guinea. Time-pieces are made here of the highest value, and with the greatest perfection. The art of printing is still carried on to a great extent, and few towns are better supplied with books and publications of all sorts.'

An account of several excursions in the neighbourhood of Geneva, by water, on the lake; and, by land, to the mountain called the Saleve, and to Ferney, the residence of the celebrated Voltaire, render letter 4 very entertaining; especially by a regular and minute description of the chateau and its apartments and furniture, inscriptions, &c. by Voltaire; of the parish church erected by him; and of the alterations and additions made by Mr. B——, to whom the chateau now belongs; and who, in conversation with our travellers, displayed a considerable degree of vanity respecting his improvements of the edifice, and of the garden and adjacent grounds.

Letter 5 opens with a journey to the Glacieres of Savoy; the valley of Chamouny, the entrance of the Valais, and of Switzerland from Savoy. The journey is continued from *Bex*, the first town of Switzerland, famous for its salt mines and works, formerly carried on by an inspector, under and for the account of the government of Berne. Disappointed in their visit to the Salines, expecting more from a view of the works than they found, our travellers passed on to Vevay, and from thence to *Lausanne*. The whole of this journey is destitute of novelty or originality; part of the descriptions is avowedly borrowed from Coxe's, and the remainder might be gleaned from the numerous publications long since extant, of Tours through Savoy to Switzerland. A second excursion is made to Secheron, a pleasant village at a small distance from Geneva, where M. Lemaistre and his lady

rested from their labours for a short time, and then returned to Lausanne, having been pleased with what they had before seen in its neighbourhood, which determined them to fix their residence there for some time.

The country in the vicinity of Lausanne surpasses every thing in Europe. The Alps on one side, with the rocks of Meillerie and the Coast of Savoy; and on the other Mount Jura, the lake Leman, the pleasure grounds and villas on its banks, the high cultivation of its fields, the shade afforded by the woods and large trees scattered about the innumerable lanes which form the communication between the adjoining villages, the excellence of the roads, and the general ease and decent appearance of the people, give this spot so many advantages, that our traveller thinks himself fully justified in giving it the preference to every other place he has yet seen on the continent. As for the town itself, though not remarkable either for its architecture or its extent, it is a pleasant residence; the houses on one side looking on the lakes; and on the other having extensive prospects over rich vineyards and elegant villas; of the plentiful markets, the excellent trout and perch of the lakes, and the pure salubrious fountain water, M. Lemaistre has omitted taking notice. Lausanne and its neighbourhood, more especially the beautiful village of Ouché, at the short distance of half a mile, is seldom without some English families; and this is the more agreeable to their countrymen on their travels, on account of the gradations of rank which are strictly observed by the natives; this town being before the revolution subject to the government of Berne, and participating in all its aristocratical principles. A most ridiculous instance of the absurd degree to which these distinctions are carried is given by our author, page 71.

We add with regret, that our author's anecdotes of the celebrated historian Mr. Gibbon, who resided many years at Lausanne, is not only imperfect but very erroneous, owing to the credit he has implicitly given to the reporters; and this is the more surprising, as it appears by a note to page 75, that he has inspected Lord Sheffield's Memoirs of Gibbon. Had he carefully perused the whole account the noble lord has given of his departed friend, during his residence at Lausanne, he must have been convinced of the misrepresentations in his anecdotes. A distinction of times and circumstances would have confounded the ridiculous story of his kneeling to declare his passion for a certain lady, and being too heavy to get up, even with the assistance of the fair-one, she was obliged to call in her servant to raise him from his humiliating posture, can only refer to the well-known fact, that he paid his addresses whilst a young man and a student at the college, long before his residence at Lausanne, to Miss ——, afterwards the wife of the

celebrated financier Mr. Necker, who politely refused his offers, and at that period he was neither corpulent nor heavy. His extreme corpulency, which came on gradually some years before he died, was occasioned by want of exercise. The disorder which proved fatal to him, the *hydrocele*, which he thought proper to conceal from his nearest friends, though it was visible externally to all who saw him, prevented his walking, and obliged him to pay all his visits in a sedan chair, because the irregular ascents and descents of the streets of Lausanne, roughly paved and situated on a rock, rendered a coach or chaise insupportable:—this disorder was an absolute impediment to a matrimonial change of condition, and the true cause of his life of celibacy; not any want of an inclination for amours, which were frequently the subjects of his conversation with the Swiss ladies. Let the reader compare these observations with Vol. I. page 77. Much more pleasing, and doubly so, as being accurate, is the account of a visit made by Mr. and Mrs. Lemaistre, accompanied by a gentleman of Lausanne, to the Baroness Montolieu, the author of the entertaining novel of *Caroline de Litchfield*, and her sister, Mademoiselle de Botters, both residing in the pretty village of *Busigni*, about six miles from Lausanne, in separate houses, communicating with each other by means of their respective gardens and both built and furnished alike." See pages 82 to 85.

Bougy, another pretty village on a different road, stands on an eminence, and is remarkable for its signal house, which commands the whole length of the coast of Lake Leman, from Bex to Geneva; a faggot upon a high pole is constantly kept in readiness to be set on fire, to alarm all the towns of Switzerland of the approach of an enemy, or by a centinel who lives in a little stone cottage called the signal house, for that purpose; and though visited by all travellers as a great curiosity, no mention is made of it in this work.

A tour round the Cantons, or rather a rapid progress through the principal parts of Switzlerland is described in letter 7, "copied *verbatim* from a journal taken with a pencil on the road," which the writer says, "he shall not attempt to ornament, nor even to correct." But surely, since he thought proper to lay it before the public, he might have corrected it at home. And here we must take the opportunity, in justice to the purchasers of works of a similar nature, to reprobate the prevailing abuse of extending materials for *two volumes to three*, and so on in proportion. In the present instance the author, who takes occasion frequently to inform his readers that he travelled in his own chariot, with servants, &c.; consequently, that he is a man of independent fortune, has spun out his work by means of very long tables of *the contents* of forty-two letters prefixed to Vols. I. and II.; and duplicates of these con-

tents are placed again at the head of each letter. A work divided into chapters may admit of separate heads, but who would expect to find at the head of a familiar letter addressed to a friend with the title of *My dear Sir*, a repetition of *contents*, occupying nearly *a page and a half*, and differing only from the body of the letter, in some instances, by two or three words less? Example—Letter 7, from *the head contents. Sursee—Lac de Sampach:* In the letter, page 114,

'After a tiresome stage, we reached, at twelve o'clock, the wretched, little, priest-ridden town of *Sursee;* in which, amidst filth, wretchedness, and gloomy solitude, a *splendid* church raises its *insulting* head.'—'On our road to *Lucerne*, soon after leaving Sursee, we passed by the *Lac de Sempach*, a small lake, which appeared, as far as I could judge from viewing it in such unfavourable weather, (the rain falling in torrents) to possess many beauties. It is also celebrated for a great battle fought near its banks.'

And this is all we have concerning a battle which fixed the independence of Switzerland; as our author has several notes from the works of other historians of Switzerland, he might have borrowed an interesting account of this battle from Planta's History of the Helvetic Confederacy. To close this digression we have only to add, an enormous index at the end of Vol. III. (which is only an appendix to the work), recapitulating the *contents* of the whole, which, without such management, would have made *two* handsome volumes. The dearness of English books, justly complained of by foreigners as well as natives, justifies the necessity of reforming the abuse; and it is to be hoped this reprehension of it in one case will be generally attended to in future publications.

In the journal of this tour much novelty could not be expected; the principal place and the scenery of the country having been so often described by former travellers; but still it is highly interesting, and will afford considerable entertainment to every reader, and much information to those who have never perused any other account of the most romantic country in Europe; and of a people distinguished for valour, public and private virtue, and elegant simplicity.

A subject, applicable to the present time and circumstances, offers itself to our notice, from which instruction may be drawn of national utility.

'I then proceeded on foot to *Schwitz*, through the well-known valley of that name, which is beautifully picturesque*. As we walked along, we saw a regiment of peasants drawn out for exercise, pro-

*Mr. Coxe's description of *Brunnen* and Schwitz is given in a note to page 118.

perly armed, and accompanied by drums and fifes, but not dressed in uniform, being only distinguished by green boughs which they wore in their hats. This was one of those corps which the smaller cantons, animated by that courage which has, from time immemorial, distinguished them, have lately raised, in order to restore their ancient and much-loved constitution. In seeing these brave defenders of civil liberty marching over that plain which had witnessed the original establishment of Swiss independence, I could not help fancying that they were animated by the spirit of the first founders of the Helvetic league. The same courage, tempered by decency and order, was seen in these modern patriots as formerly glowed in the breasts of their heroic ancestors; and with whatever success their exertions may be attended, they at least deserve a fate no less happy than that of their forefathers.'

M. Lemaistre might have added, that these brave men and their countrymen of the other small cantons, anciently called the Forest Cantons, after defeating several detachments of Buonaparte's veteran troops, compelled him to guarantee to them, by treaty, their former independence.

The reviewer of this article has not the least doubt that the brave British volunteers would defend their country against the troops of the same lawless invader with equal intrepidity and ardour; but he is humbly of opinion that they would fight as well, and conquer as easily in their own clothes as in regimentals; and he well remembers that in the rebellion, 1745, when, not the repeated menaces of an invasion, but the actual approach of an enemy within ninety miles of London, caused every loyal citizen voluntarily to take up arms, to be daily exercised, and to keep watch nightly in different quarters of the city; this duty was performed with alacrity by masters, apprentices, and male servants capable of bearing arms, but in their usual dress; not, as at present, circulating printed addresses, calling upon every housekeeper, in many parishes, to subscribe for regimentals to clothe the defenders of their country, and of *their own* property.

The tour of Switzerland being completed by the return of our travellers to Geneva, a journey of considerable extent, is soon after undertaken, in which a large field for observation on the changes effected by the superior force of France, in Italy and Germany, renders the subjects of the correspondence more important and more pleasing, consisting of a great variety of objects both curious and interesting, and more ample descriptions of the different nations and principal cities visited by the author, whose next letter is dated from Turin, and is reserved for another review.

[To be continued.] 563

ART. IV.—*An Examination of the British Doctrine, which subjects to capture a neutral Trade not open in Time of Peace. The second Edition. Containing a Letter from the Minister Plenipotentiary of the United States, to Lord Mulgrave, late Secretary of State for Foreign Affairs,* 8vo. America printed. London, reprinted for J. Jo hnson.

A reference to our Review of *War in Disguise, or the Frauds of Neutral Flags*, and of *Brown's Mysteries of Neutralization*, in the General Review for *February*, page 140 and 160, is recommended as essentially necessary to be consulted and compared with the pamphlet now before us, which, though it is not a direct reply to those publications, includes an attempt to refute the charges of injustice and fraud contained in them; and whilst it enters at large into a general and able discussion of the grand question respecting the rights of neutral nations, supposed to have been violated by the capture and condemnation of neutral ships and cargoes, founded on the British doctrine maintained by the civilians and judges of our high court of admiralty, and by the lords commissioners for the determining appeals in prize causes. Some preliminary axioms must be attended to, in the present publication, before we enter upon the examination of the British doctrine relative to the capture of neutral vessels in time of war, carrying on a trade with the enemy of the nation making such capture.

'When war happens between any two or more nations, a question arises, in what respect it can affect the commerce of nations not engaged in the war? Between the nations not engaged in the war, it is evident, that the commerce cannot be affected at all by a war between others.

'As a nation not engaged in the war remains in the same relations of amity and of commercial pursuits with each of the belligerent nations as existed prior to the war, it would seem that the war could not affect the intercourse between the neutral and either of the belligerent nations; and that the neutral nation might treat and trade with either or both the belligerent nations, with the same freedom as if no war had arisen between them. This, as the grand rule, is sufficiently established.

'But inasmuch as the trade of a neutral nation with a belligerent nation might, in certain special cases, affect the safety of its antagonist, usage, founded on the principle of necessity, has admitted a few exceptions to the general rule.

'Thus, all instruments of war, going into the hands of one belligerent nation, may be intercepted on the high seas by its adversary. In like manner, a neutral trade with a place actually besieged is liable to be interrupted by the besiegers.

'It is maintained also, on one side, though strongly contested on the other, that the property of a nation at war, in a neutral ship, may be seized and condemned by the enemy of that nation.

'To these exceptions, Great Britain has undertakeu to add another, as important as it is new. She asserts a right to intercept the trade of neutrals with her enemies, in all cases where the trade, as it respects the ship, the cargo, or even the individual port of destination, was not as free before the war as it is made during the war.

'In applying this doctrine, the British government and the courts have not as yet extended it beyond the trade of neutrals on the coasts and with the colonies of enemies. But it is manifest that this limitation is founded in considerations of expediency only; and that the doctrine is necessarily applicable to every other branch of neutral commerce with a belligerent nation, which was not open to the same nation in time of peace. It might indeed with equal reason be extended further. It would not be unfair, therefore, in examining the doctrine asserted by Great Britain, to view it in the whole extent of which it is susceptible. But the latitude in which it is avowed, and carried into operation, sufficiently demands the serious attention of all nations; but more than any, that of the United States, whose commerce more than any is the victim to this belligerent pretension.'

It will be recollected by our readers, that the heaviest charges of frauds and abuses under cover of neutral flags, were brought by the authors of *War in Disguise* and of the *Mysteries of Neutralization*, chiefly against the Prussians and the Americans. The former being now at war with Great Britain, the latter became more immediately concerned in the decision of the question under consideration, which cannot be too closely and deliberately discussed, since the future tranquillity and amity of two powerful nations depends on the issue: in the mean time, let it be remembered, that the rigorous operation of the doctrine here contested, by the seizure of great numbers of American vessels, and the condemnation of many, had occasioned such a misunderstanding between the United States of America and Great Britain, as would, most probably, have ended in open hostilities, if the prudence and moderation of his Majesty's present Ministers had not timely prevented it. After a few more introductory remarks, resulting from the foregoing axioms, our learned author, who appears to be well versed in the sciences of civil law and general politics, proceeds to the trial of the cause, by a candid examination of the following testimonials:

First, Of the written authority most generally received as the depositions and oracles of the *law of nations*.
Secondly, Of the evidence of *treaties*.
Thirdly, Of the judgment of nations *other* than Great Britain.
Fourthly, Of the conduct of Great Britain *herself*.
Fifthly, Of the *reasoning* employed in favour of *the principle*.

With respect to the written documents, the author observes,

'that it cannot be necessary to examine the historical fragments which have been gleaned by modern authors, as evidence of the usage and tenets of the civilized nations of antiquity. The great change which has taken place in the state of manners, in the maxims of war, and in the course of commerce, make it pretty certain, that either nothing would be found relating to the question, or nothing sufficiently applicable to deserve attention in deciding it. There is but little hazard in saying, that in none of the learned collections is a single fact presented, which countenances the British pretensions, or even shows that a single ancient nation asserted or acted upon it.'

The authority of *Grotius*, who is not unjustly considered as in some respects the father of the modern code of nations, is chiefly relied on, in this first division of the trial; but the passages cited are too long for insertion in our Review; and as we cannot entertain a doubt, that the mercantile and maritime classes of our fellow-subjects who are more or less interested in the subject, as well as others, who may be excited by curiosity, will be disposed to peruse the whole argument, we refer them to pages 7 to 13. The spirit of those passages, taken altogether, according to this author, can leave no doubt as to the side on which the authority of Grotius is to be placed. He expressly limits the general right of war against the property of neutrals, to cases of that evident and *extreme necessity* which must always make a law for itself whenever it exists;

'but which can never be applied to the cases falling within the belligerent claim asserted by Great Britain.'

This last assertion cannot be maintained; for, in several cases, the *extreme necessity* did exist, and was so far applicable to our belligerent claims, as to justify both the capture and the subsequent judicial condemnation.

Puffendorff's sentiments on the general question, whether we may hinder neutral nations from trading, during the war, with the enemy, is collected from a letter noticed by Barbeyrac as having been written by that celebrated political author, to *Gronigius*, a civilian who had consulted Puffendorff on a treatise he had planned upon *free navigation*. This famous letter has undergone much discussion; and seeming to glance at the British principle of intercepting a commerce opened to neutrals in time of war, it is copied at full length from p. 14 to 17. One remarkable passage we cannot omit, as it explains the ground upon which Great Britain has proceeded in carrying its claim into operation.

'The question is certainly one of those which have not yet been settled upon any clear or undeniable principles; so as to afford a general rule to mankind. In all the examples brought upon this sub-

ject, there is a mixture of *right* and *fact*. Each nation usually allows or forbids the maritime commerce of neutral people with its enemy, either according as it is its interest to preserve the friendship of those people, or it finds itself strong enough to obtain from them what it requires.'

Perhaps the strong interest which we had to preserve the friendship of the American states was too little attended to in the cases of some captures, which excited heavy complaints and sharp remonstrances on their part. To form a correct judgment upon this delicate point, it is essentially necessary to read with cool deliberation—*The Letter from the Minister Plenipotentiary of the United States to Lord Mulgrave, late Secretary of State to his Majesty for Foreign Affairs.* It is dated from Cumberland Place, September 23, 1805, a few months prior to the dissolution of the late administration, was communicated to congress by the president, published by their order in America, and now annexed to the present edition of the Examination of the British Doctrine, &c. as a state paper and authentic document.

Bynkershoek, a Prussian, is the authority next in the order of time. He treats the subject of belligerent and neutral relations with more attention, and explains his ideas with more precision, than any of his predecessors See his arguments at length, from the original in Latin, with translated extracts in English, p. 18 to 23. The conclusion, by our author, runs thus:

'From this distinct and full view of the sentiments of Bynkershoek, it is clear, that the whole weight of his authority is opposed to the principle advanced by Great Britain.'

The reputation which *Vatel* (on the law of nations) enjoys in Great Britain, requires that he should be particularly consulted on this subject. As the basis of the true doctrine on the subject of neutral commerce, he lays down these principles: "That a neutral nation is bound to an exact impartiality; that this impartiality relates solely to the war: then, making impartiality the test of lawfulness in the conduct of neutrals, and the mere pursuit of their own interest, without a design to injure any of the belligerents, the test of impartiality, he enters more particularly on the discussion of the active trade which neutral nations carry on with those at war." —P. 28 to 31.

Martens is the last authority whose evidence ought to be heard on this question; he was a professor of law in a Hanoverian university, with a salary from the king of Great Britain, as elector of Hanover, and has distinguished himself by several publications, which demonstrate his critical judgment

of the law of nations, and the extent of his researches in order to verify and elucidate it.

On the present subject, his authority is clear and full. He speaks first of neutral commerce according to the *universal law of nations*, and next of the *modern law of nations* with respect to neutral commerce, and its freedom as acknowledged by the powers of Europe: Admitting that *necessity* may authorise a power at war to hinder the conveyance of *warlike stores* to its enemies, so far as to sequester them till the end of the war, or to take them at their full value for his own use. Also, that the power at war may prohibit all commerce with such places, "as he is able to keep so blocked up as to prevent any foreigner from entering."

He then proceeds to maintain—

"That, since a belligerent power cannot exercise hostilities in a neutral place, nor confiscate property belonging to neutral subjects, such power ought not to confiscate the goods of an enemy found in a neutral vessel navigating on a free or neutral sea, nor neutral goods found in the vessel of an enemy, provided however, in both cases, that these goods are not warlike stores."

With respect to the *modern* law of nations, he states it to be generally acknowledged by the powers of Europe, "that a neutral power ought not to transport to either of the belligerent powers merchandises *unequivocally* intended for *warlike purposes*; that treaties have sometimes swelled out this list with articles not evidently and unequivocally intended for such purposes; at others have expressly declared these not to be contraband; and that this last ought to be presumed to be the case between powers having no treaties on the subject." Merchandises then, which are not contraband, neutral powers have a right to transport them to the enemy, except it be to places blockaded.

'Thus the authority of Martens undeniably concurs with that of his great predecessors, in deciding that the commerce between neutral and belligerent nations, with a very few exceptions, is *entirely free*, and that these exceptions do not include any such pretension as that of Great Britain, *to prohibit a trade otherwise lawful, merely because it might have been laid open to neutrals in consequence of the war.*'

As we cannot enter into the details given by the author, it may not be improper briefly to explain to our readers the principle upon which Martens, his predecessors, and himself, ground their opposition to the conduct of Great Britain in the present war.—If France, in time of peace, chose to carry on her commerce at sea in Prussian or American vessels, instead of employing her own, this being a legal commerce, she has

the same right in time of war, provided her merchandises are not contraband of war, nor transported to blockaded places.

We come now to the second part of the Examination—The evidence of *treaties.* Preliminary *postulatum:*

'All writers on the law of nations, as well didactic as polemic, avail themselves, whenever they can, of the authority of treaties.'

The result of an appeal to that evidence, according to our author, is conclusive against the British pretension.

'It may,' says he, 'be confidently affirmed, that on no point ever drawn into question, the evidence of treaties was more uniform, more extensive, or more satisfactory.'

Expatiating on this part of his Examination, he introduces a number of treaties, distinguishing,

First, Those *to which Great Britain is not a party.*

Secondly, Treaties *to which England first, and then Great Britain was a party.*

The conduct of other nations, the *third* division of the trial, is slightly noticed, the evidence from this source being merely negative, yet, not on that account with us a convincing effect. —P. 75.

But, the *fourth* point—*The conduct of Great Britain,* is of the utmost importance in forming a decision upon the contested question: it comprises a retrospective view of the conduct of our government in former wars, alleged to be contradictory to the doctrine that has been avowed and carried into operation in the present war with France. Now, if this be the case, the author of this pamphlet has rendered a public service to the British nation, distinguished for its love of equity and political freedom; and even the authors of War in Disguise, and of the Mysteries of Neutralization, must acknowledge, that the abuses they complain of are but partial evils affecting particular classes of our fellow subjects, whilst the violation of the law of nations, and of the just rights of neutral powers, by the operations of a new doctrine rigidly enforced, if duly proved, reflects national dishonour on our government, and has a direct tendency to increase the number of our enemies.

'It will be seen,' says this writer, 'in the course of the following observations, that Great Britain is compelled, under every appeal that can be made to herself, to pronounce her own condemnation; and, what is much worse, that the innovation she endeavours to enforce as a right of war, is, under that name, a mere project for extending the field of maritime capture, and multiplying the sources of commercial aggrandisement; a warfare, in fact, against the com-

merce of her friends, and a monopolising grasp at that of her enemies.'

This is a very heavy charge, and it must be left to the judgment of persons well versed in the exposition of the general law of nations, of the maritime codes, and commercial usages established among the powers of Europe, and in the modern history of our own government, to decide, whether it is fairly proved against the British government, in its conduct towards other nations from the war of 1756, when the novel principle is stated to have been first asserted and enforced, to the present time. The arguments under this head are so diffusive, and the examples of seizures, of restorations, and of condemnations, under different circumstances, so numerous, that we must recommend an attentive perusal of the whole, as uncommonly interesting: but, as a guide to the research, we select some of the leading principles and facts.

1st, It is asserted, that 'whilst Great Britain denies to her enemies a right to relax their labours in favour of neutral commerce, she relaxes her own, those relating as well to her colonial trade as to other branches.

2d, Whilst she denies to neutrals the right to trade with the colonies of her enemies, she trades herself with her enemies, and invites them to trade with her colonies.

In the war of 1793, resulting from the French Revolution—'One of the first measures of the British government, was that of interdicting all neutral supplies of *provisions* to France, with a view to produce submission by famine. The project, however, had little other effect than to disgust those most interested in neutral commerce, and least hostile to France. This was particularly the case with the United States, who did not fail to make the most strenuous remonstrances against so extraordinary a proceeding. The correspondence of their secretary of state with the British plenipotentiary, Mr. Hammond, and of Mr. Pinkney, the American plenipotentiary, with Lord Grenville, the British secretary of state, are proofs of the energy with which the innovation was combated, and of the feebleness and fallacy with which it was defended.

'The next experiment of depredation on neutral commerce, was directed (notwithstanding the former abandonment of the principle in the war of 1778, and the continuance of that abandonment into the early cases of the war of 1793,) against that carried on with the possessions of France in the West Indies. This experiment, too, fell with peculiar weight on the United States. As early as November 6, 1793, instructions were issued, which struck generally at the neutral commerce with the French West India islands. That of the United States was the principal victim. The havoc was the greater, because the instructions being carried into operation before they were promulged, took its commerce by surprise.

'The resentment produced by it, and which was doubled by the

ensnaring concealment of the instructions, appeared not only in the outcry of the merchants, but in the discussions and proceedings of the American government. Important restrictions on the commerce of Great Britain were agreed to by one branch of the congress, and negatived by a single vote in the other. A sequestration of British funds and effects in the United States was proposed, and strongly supported. And an embargo, withholding supplies essential to the subsistence of the British West-India islands actually passed into a law, and remained in force for some time. These measures at length gave way to the mission of a plenipotentiary extraordinary to the British court, which terminated in the treaty of 1794, when the instruction of November 1793 was revoked.

'In 1798, however, the instructions of 1794 were likewise revoked, and, in lieu thereof, the following was issued: That his Majesty's ships of war, cruizers, &c. should bring in for lawful adjudication all vessels, with their cargoes, that are laden with goods the produce of any island or settlement belonging to France, Spain, or the United Provinces (Holland), and coming directly from any port of the said islands or settlements, to any port in Europe, not being a port of this kingdom, nor a port of that country to which such ships, being neutral ships, shall belong.

'This new change sanctioned a direct trade from *all* the French islands as well as from those in the West Indies, and also from the French *settlements* which were not islands; with a like sanction to a like trade from the islands and settlements of the other enemies of Great Britain; to extend to neutrals in Europe the enjoyment of this trade; with a refusal to the American States of the *direct trade* from those islands and settlements to such European neutrals; and, finally, to permit to those States, as well as to the neutrals of Europe, a direct trade from the hostile islands and settlements to *Great Britain* herself. The policy of this measure conciliated the northern nations of Europe, then perhaps listening to a revival of the armed neutrality, and from whom no apprehensions were to be entertained of an injurious competition with the commercial interests of Great Britain; and, at the same time, it so far took the advantage of re-exportation out of the hands of the American merchants, from whom such a competition probably was apprehended.'

The Examination closes with a *Review of the Reasons urged in Defence of the British Principle.* Sir William Scott, judge of the high court of admiralty; Mr. Ward, who is sufficiently known by his treatises on the law of nations, one of which embraces this precise object; and Mr. Brown, a professor of civil law in the university of Dublin, are considered by our author as the principal champions for the British claim.

Sir William's opinion is the first taken notice of; and the following passage from his speech, in giving judgment in the case of the Immanuel, is given in his own words:

'It is an indubitable right of the belligerent to possess himself of such places (colonies) as of any other possession of his enemy. This

is the common right: but he has the certain means of carrying such a right into effect, if he has a *decided superiority at sea.* Such colonies are dependent for their existence, as colonies, on foreign supplies: if they cannot be supplied and defended, they must fall to the belligerent of course; and if the belligerent chooses to apply his means to such an object, what right has a third party, perfectly neutral, to step in and prevent the execution? No existing interest of his is affected by it; he can have no right to apply to his own use the beneficial consequences of the mere act of the belligerent, and to say,—True it is, you have by force of arms forced such places out of the exclusive possession of the enemy, but I will share the benefit of the conquest, and by sharing its benefits prevent its progress. You have in effect, and by lawful means, turned the enemy out of the possession which he had exclusively maintained against the whole world, and with whom he had never presumed to interfere; but he will interpose to prevent his absolute surrender, by the means of that very opening, which the prevalence of our arms alone has effected; supplies shall be sent, and their products shall be exported; you have lawfully destroyed his monopoly, but you shall not be permitted to possess it yourself; we insist to share the fruits of your victories; and your blood and treasure have been expended, not for your own interests, but for the common benefit of others.—Upon these grounds, it cannot be contended to be a right of neutrals to intrude into a commerce which had been uniformly shut against them, and which is now forced open merely by the pressure of war; for when the enemy, under an entire inability to supply his colonies and to export their products, affects to open them to neutrals, it is not his will, but his necessity, that changes his system. That change is the direct and unavoidable consequence of the compulsion of war; it is a measure not of *French* councils, but of British force.'

From a series of observations on the arguments of the judge, the Examiner draws an inference, which we apprehend most of his readers will consider as partial and unfair.

'Thus,' says he, 'we are arrived at the *true foundation* of the principle which has so often varied its attitudes of defence, and, when driven from one stand, has been so ready to occupy another. Finding no asylum elsewhere, it at length boldly asserts, as its *true foundation*, *a mere superiority of force.* It is right in Great Britain to capture and condemn a neutral trade with her enemies, disallowed by her enemies in time of peace, for the sole reason that her force is predominant at sea. And it is wrong in her enemies to capture and condemn a neutral trade with the British colonies, because their maritime force is inferior to hers. The question no longer is, whether the trade be right or wrong in itself, but on which side the superiority of force lies? The law of nations, the rights of neutrals, the freedom of the seas, the commerce of the world, are to depend, not on any fixed principle of justice, but on the comparative state of naval armaments, which itself may change at every moment, may depend on the event of a battle, on the skill of an admiral, on the tack

of the wind, on one of those thousand casualties which verify the scripture admonition, that the battle is not always given to the strong, any more than the race to the swift.'

Much as we admire the general merits of this performance, which certainly throws a new light upon the subject, unfavourable to the British Doctrine, we are free to declare that, after the strictest scrutiny into every part of Sir William Scot's speech in pronouncing judgment on the Immanuel, it will by no means bear the construction put upon it by the author, in a laborious but fallacious criticism, extending from page 150 to 169.

Notice is next taken of Mr. Ward and Mr. Brown; and it is asserted that both these writers confound the principle in question with that of whether free ships make free goods; and, under this confusion, they bring the former within the arguments and the authorities belonging to the latter only. This confusion results not only from the more general expressions with which they describe the controversy between neutral and belligerent nations, on the subject of commerce, but is promoted by their frequent use of the terms *carrying trade*, without distinguishing between the carriage of enemies' property in neutral vessels, and the neutral carriage of neutral property in channels navigated in time of peace, by domestic carriers only. These questions are evidently and essentially distinct; and the distinction answers of itself much of the reasoning employed by those writers, and most of the authorities cited by them. *Grotius* is the principal authority which Mr. Ward is charged with misconstruing and misapplying in support of the British principle. The chain of reasoning upon this point is prolix and unsatisfactory. Mr. Ward, in support of the claim, urges the unlawfulness of a neutral trade which is not *with*, but *for*, an enemy, and with sound argument; for he states in full force, 'the injury resulting to one belligerent, from the advantage given to another, by a neutral whose ships and mariners carry on a trade previously carried on by the belligerent himself, and which, consequently, enables the belligerent to employ his own ships and mariners in the operations of war, without even relinquishing the revenue which has its source in commerce.' Between this and actual loan of military assistance by the neutral, he can see no difference; and this, in fact, is a true ground of complaint in the present war; and more forcibly defends the British principle than any other before advanced.

An introduction, prefixed by the Earl of Liverpool to his celebrated collection of *treaties*, is the last authority of weight referred to.

'It would be injustice to the distinguished author of that defence

of the maritime principles of Great Britain, to deny the merit of learning, ingenuity, and a vein of candour more than is always found in such discussions. His attention, however, was almost wholly directed to the question, whether free ships make free goods? He has, indeed, some cursory observations in favour of the doctrine, that a trade not customary in peace cannot be lawful in war. These observations he concludes with one referred to by Mr. Ward, as of great force, on the general question between belligerent and neutral nations, namely, that, if this right were admitted, it would be the interest of all commercial states to promote dissensions among their neighbours.'

If there be any plausibility in this argument, it is all the merit, according to our author, that can be claimed for it. The wars which afflict mankind are not produced by the intrigues and cupidity of the weaker nations, who wish to remain in peace whilst their neighbours are at war. They are the offspring of ambitious, and not unfrequently commercial rivalships among the more powerful nations themselves. This is a fact attested by all history. If maxims of public law are to be tested, therefore, by their pacific tendency, such maxims, it is evident, must be favoured as they circumscribe, not the rights and interests of neutral nations, but the belligerent and commercial interests of their more powerful and warlike neighbours.

As a further answer to the observations of the noble author, and as a final answer to all the arguments which are drawn from the intrinsic equity or conveniency of this principle, the following considerations must have weight with all competent and candid judges.

'In the first place, it may be repeated, that, on a question which is to be decided, not only by the abstract precepts of reason, but by rules of law positively in force, it is not sufficient to show on which side of the question an intrinsic reasonableness can be traced; it is necessary to show on which side the law, as in force, is found to be. In the present case, it has been shown, that this law is not for, but against the British side of the question.

'But, secondly, It is denied, that, if reason, equity, or convenience, were alone to decide the question, the decision would be different from that which the law in force pronounces on it. War imposes on neutral commerce a variety of privations and embarrassments; it is reasonable, therefore, as well as lawful, that neutrals should enjoy the advantages which may happen to arise from war.'

We close this important article with reminding our readers, that the contested point is likely to become a subject for debate in parliament, and general attention in public. From a speech of that able statesman Mr. Fox, we are induced to consider

the circumstance of the whole commerce of France by sea being carried on in neutral vessels as a partial evil, affecting our brave naval officers and seamen, by depriving them of prize money, but as a national benefit in a political point of view; for whilst France has no mercantile ships of her own, she can have no nursery for seamen to man her fleets; and consequently Buonaparte's boast of restoring the French navy to a formidable state must be postponed to a far distant period; and by relaxing the principle so warmly contested, peace and amity, which it is the interest of both countries to maintain, will be cemented and rendered permanent between Great Britain and the United States.

ART. V.—*Observations on the Nature and Cure of Gout, on Nodes of the Joints, and on the Influence of certain Articles of Diet in Gout, Rheumatism, and Gravel. By James Parkinson. Octavo.* 174 *Pages.* London. *Price* 7s.

PERHAPS there is not any disease to which the human body is subject, more deserving of the epithet of opprobrium medicorum than gout; consequently, all endeavours to explain the nature and cure of that most distressing malady should meet with general encouragement; independently of which, however, the author of the work before us has particular claims on the attention of the public, having proved himself to be a man of great discernment and of accurate observation by several former publications, viz. Organic Remains, Chemical Pocket Book, Hospital Pupil, &c.; besides which, as we are informed in the preface, he became afflicted himself with this disease about fifteen years ago; and rather than submit to the usual confinement, he repeatedly, in opposition to his own judgment, employed the free application of cold water to the affected parts, not however without carefully watching the effect of this violent practice. Apprehensive that the application of cold water was attended with evil consequences; and from the discoveries respecting the nature of gout and gravel made by Scheele and Mr. Murray Forbes, the author was induced to make trial of the fixed alkali, of which he says, "the beneficial effects appeared to be satisfactorily evident;"—and by the discoveries of Dr. G. Pearson and Monsieur Fourcroy respecting the constituent parts of arthritic concretion, the probable operation of this remedy has been somewhat explained; by which also

gravel and some other diseases have been found to be intimately connected with gout. The author then states that he was induced to publish these observations by the perusal of Dr. Kinglake's Dissertation on Gout, in hopes that too general an adoption of the practice so strongly advised by Dr. K. might be prevented. We will now venture to lay before our readers, a tolerably comprehensive view of this valuable work. After making mention of the various forms under which this disease appears, the author says, "The proximate cause of gout appears to be—a peculiar saline acrimony existing in the blood in such a proportion as to irritate and excite to morbid action, the minute terminations of the arteries in certain parts of the body." This attempt to restore, in the present instance, the doctrine of humoral pathology seems to be grounded, with no small degree of plausibility, on the late discoveries respecting the chemical composition of Calculi, which prove the existence of the Lithic or Uric acid in Arthritic concretions; and as a very remarkable specimen of the formation of morbid matter, the case published by Mr. Henry Watson in the Medical Communications is cited; from which the author supposes that "either the urate of soda, described by Mr. Watson as chalk, was present in the system; or rather, that a peculiar saline acrimony existed, favourable to the formation of the uric acid." He does not, however, suppose that this acid exists in the form of acid in the blood, but that when a superabundance of the acid principle enters into the stomach, on passing into the blood, it forms this saline acrimony. "But that peculiar arrangement and modification of its principles, from which its existence in the actual form of uric acid proceeds, is most probably the result of the action of those vessels, by which it is also separated, and deposited in different parts, as the kidnies, ligaments, tendons, &c." It is imagined that, by means of some part of the animal system, the vegetable may be converted into the lactic or other acids, as we find that, by the chemical powers of organized matter, the animal and vegetable kingdoms are continually changing from one to the other. As we are still ignorant respecting the precise state of the blood on which the formation of the uric acid depends, the author has denominated the proximate cause of this disease *a peculiar saline acrimony*, by which term we are not likely to be misled or prevented from making farther inquiries, on the idea of being fully acquainted with the nature of the proximate cause. In impaired digestion we generally find acid eructations which have been attributed to the acetous fermentation taking place in the stomach; the author, however, doubts the formation of acetous acid in the stomach, in consequence of an alteration which he supposes must take place in the ingesta,

from the addition of saliva and gastric juice, and also from the action of the stomach itself: he then says,

'Farther reasons for this doubt will be found in the difference of time requisite for effecting the changes of the two fermentations. In the gastric fermentation, the changes are effected with much greater rapidity than in the acetous. Some days are necessary for the duration of acetous fermentation before vinegar is produced; but very frequently within a few minutes after taking a glass full of weak wine, sour belchings will denote formation of the morbid acid. The difference of the acids, proceeding from the two fermentations, affords another objection. The acid produced by the gastric fermentation yields a taste very different from vinegar.'

He therefore infers, that the acid thus formed is most probably of an animal nature, and gives it the name of *gastric acid.* We grant that this term simply implies an acid formed in the stomach, but it may not be an acid of a peculiar nature, not acetous or any other acid for which we have already a distinctive name: for, we are of opinion that the arguments adduced by no means prove that the acid formed in the stomach is not acetous acid; since, with respect to the difference of time requisite for effecting the changes of the two fermentations, this may depend on the difference of circumstances under which they are carried on. In a healthy state of the stomach, we have reason to think that the gastric juice possesses, in a remarkable degree, the property of preventing the acetous fermentation taking place in the ingesta; but, in a diseased state of that organ, the fluid secreted appears to be deprived of this singular property; in which state it is not unreasonable to suppose that the action of the stomach, together with the temperature of the body, and perhaps the addition of this morbid gastric juice, may very much expedite the process of fermentation. As to the taste of acid from the stomach not being like that of vinegar, if we reflect with what a variety of substances the former must generally be combined, it would be a matter of surprise to find any sort of resemblance.

The author then proceeds to state that many of the diseases of children, as well as those of adults, may be attributed to unnatural food, and that, "at one period of life mollities ossium may be produced by the same morbid superabundance of acid which, when life is more advanced, occasions gout." It is observed that, during the growth of the body a considerable quantity of phosphate of soda is employed in forming the solids, but this may be said to be completed about the age of thirty-five; after which period we find the gout to occur most frequently, and also a greater quantity of phosphate of lime, and phosphoric acid in the urine; whilst in that of children and nurses there is scarcely any. He supposes that by an alteration of the nervous influence, that organ which at one

time produced phosphoric, may at another time, and from the very same principles, form the uric acid. We then find an examination of the other component part of arthritic concretions, viz. soda, which he affirms has a tendency to increase the solubility of the uric acid, according to the laws of chemical affinity, and therefore infers that a combination of those two substances in the body is a salutary process.

In Chap. II. the causes of this disease are examined.

The remote causes he supposes to be original constitution for the most part hereditary, middle or advanced age, and a weakened state of the stomach. The occasional causes are divided into two classes, viz. "such as promote the generation of morbid matter, and such as prevent its expulsion from the system." Indigestion is a very frequent cause, being generally accompanied by an increased quantity of gastric acid. Intemperance in the use of spirits acts in two ways, by weakening the digestive organs, and by impairing the energy of the nervous system, thereby rendering parts, which have been once affected, more susceptible of disease. The free use of wine or of other fermented liquors, he supposes to be the most frequent cause of gout; and that strong wines are less pernicious than weak new ones, the fermentation of the latter being very imperfect; but that of all the fermented liquors, malt liquor, which is strong and not stale, has the least tendency to produce gout. After having mentioned application to business and study as frequent causes, he proceeds to examine those exciting causes which check the discharge of the superabundant acid from the system. The cessation of usual labour has evidently this effect by diminishing the perspiration; and application of cold to the lower extremities acts in the same way: but study, with night watching, produces this disease in two ways; the exertion of the mind occasioning indigestion, and the formation of acid in the stomach, the discharge of which is at the same time prevented by the check given to the perspiration by night watching.

In Chap. III. the author endeavours to shew how much the different phenomena of this disease may be explained by this supposed proximate cause; as a striking illustration he adduces the deposits of urate of soda on the joints, and the great similarity of constitutions in which these and urinary calculi are found, the two diseases frequently occuring in the same person; some of his own children are subject to gravel and others to gout.

Chap. IV. In speaking of the diagnosis, he says that gout can be confounded only with acute rheumatism, and from this it may in general be distinguished by the latter coming on at an earlier period of life, being attended also with more fever, and several of the joints being attacked at the same time. We then find an enumeration of those complaints which

are supposed to be dependant on gouty diathesis. If any of the viscera be affected, the disease appears in the form of hypochondriasis, palpitations, faintness, affections of the stomach and bowels, asthma, hydrops pectoris, or other effusions. When the head is the seat of the disease, we find giddiness, head-ach, apoplexy, and palsy. These diseases, however, frequently come on in so singular a manner, and often so strikingly resemble genuine inflammation of those parts, that the greatest care and attention are required to discover the difference.

The subject of the fifth chapter is another anomalous affection, apparently dependant on gouty diathesis, an account of which was published by Dr. Haygarth, whilst the present work was in the press: it is

'An enlargement of the joints which takes place slowly, and which differs in several respects from those which proceed from the diseases hitherto described. It generally first manifests itself in one of the last joints of the fingers; the ends of the bones forming the joint become slightly painful and tender, and a small degree of enlargement is at first perceived. The swelling, with the tenderness and pain, gradually increase; so that at different periods, in different persons, but generally in about three months, the pain and enlargement occasions considerable inconvenience. Myriads of minute hot points sometimes seem to be piercing the bone; whilst at other times a stinging sensation pervades the tumified part, the pain being considerably increased by the least pressure. The motion of the joint becomes so much impeded by the enlargement, that the merely closing of the hand, in its ordinary employments, produces a very considerable degree of pain.'

We are then informed that inflammation sometimes comes on when the swelling has become considerable, but that it very rarely terminates in suppuration; and, that in the course of a few months some of the first joints of the other fingers frequently become affected in a similar manner, and so on through all the joints of the fingers to the larger joints, till, at last, the spine becomes the seat of this very painful disease. It is stated that the poor are most frequently the subjects of this disease, in which he differs from Dr. Haygarth, who observes, that "these nodes more commonly attack persons in higher and middle, than in the lowest class of life. However, it is not exclusively a disease of any rank." In a note our author says, that subsequent observation has undoubtedly shewn that it is not so much confined to the poor at he at first imagined. It is supposed that, in this disease, the morbific matter does not exist in sufficient quantity to excite or to require the violent action of a regular fit of the gout to carry it off; but that this may be gradually effected by a secretion from the ligaments,

periosteum, or even the ends of the bones. The author found, in his own case, that this disease came on after the fits of the gout had been suspended, and accordingly has formed his plan of treatment on this conjecture.

'First, To diminish the increased action of the vessels, in the part, by which the secretion of the morbid matter is performed.

'Secondly, To promote a free perspiration of the part affected: and

'Thirdly, To correct the prevailing disposition to acidity in the primæ viæ, and in the system in general.'

The first, he says, is to be effected by the application of leeches; the second, by the use of a plaister, consisting of equal parts of dyachylon and white soap; and, to accomplish the third indication, all acescent matters are to be avoided, and any acidity in the stomach to be corrected, by giving ten or fifteen grains of carbonate of soda during the course of the day.

Chap. VI. The author, speaking of the cure of gout, says that we are naturally led to adopt the three following indications of cure during the intervals of the paroxysms:

First, To prevent as much as possible the formation of that peculiar saline acrimony, on which the disease has been supposed to depend.

'Secondly, To procure the removal and correction of so much of this acrimony as may be already formed.

'Thirdly, To repair the diminished powers of the system.'

Two cases are adduced to prove the benefit of abstaining from the use of wine, and substituting very weak brandy and water, giving at the same time a few grains of soda every day. As long as the patients adhered strictly to this plan, they were free from gout; but on relaxing, the disease returned, and in proportion to the degree of indulgence.

Of fermented liquors, the author says, those only ought to be drank in which the sensible fermentation has ceased, and there is a sufficient spirituous principle to prevent any acescency, consequently small beer is pernicious, for when exposed to the air it very soon becomes acid; preserved and all acescent ripe fruits ought to be avoided; and all vegetable acids. To strengthen the tone of the stomach, it will be proper to employ bark and bitters; and if the bowels be torpid, rhubarb, aloes, and particularly calomel, may be given with advantage. Our author agrees with Dr. Cadogan in supposing that the Duke of Portland's powder acts by keeping up a constant fever, and thereby preventing the gouty matter from fixing in any part of the body, which seems to account for the sudden

death of many of those who had made use of that remedy. To correct the acidity in the stomach, the carbonate of soda, or where a stimulant or diaphoretic is required, the volatile alkali may be employed. A case is related, in which the caustic fixed alkali arrested the progress of gout; but it also shewed the danger of interrupting the regular progress of gout, unless the patient possesses sufficient resolution to persevere. To remove the acid already existing in the system, we must attend to the nature of the perspiration and urine; if the former exhibit unusual marks of acidity, diaphoretics and diluents are to be given; if the latter contain much pink sediment, diuretics, and diluents; but, in both cases, flannel should be worn next the skin, and the patient ordered to use exercise very freely.

Chap. VII. In the treatment of gout during the paroxysm, the author does not think it necessary to deviate much from the practice recommended by Sydenham and Cullen. The general rules already laid down respecting the prevention and correction of acidity are to be observed, and small doses of the volatile or fixed alkali to be given, according to the state of the skin and bowels. Should the stomach seem to be loaded with acid sordes, an emetic may be given with propriety; a case is quoted from the Medical Observations and Inquiries, in which repeated fits of gout terminated by the vomiting of a large quantity of green coloured fluid, which was most intensely acid. Opium can only palliate, consequently the pain will return after the effects of the opium have subsided, unless other means be at the same time employed. The regimen must depend on the strength and former habits of the patient; if he be young and strong, all stimulants should be avoided. The author thinks that the indication to be fulfilled respecting the local treatment is so to moderate the inflammation, that the functions which the parts have to perform shall not be interrupted, and at the same time to encourage as much as possible the escape of any injurious matter from the pores of the parts affected. If the patient be young and of a plethoric habit, when the pain is very violent, the application of leeches to the inflamed parts will be adviseable. The skin ought to be relaxed by wrapping the limb in light wool, which has been previously moistened by suspending it over the steam of boiling water; over the wool the patient may wear an oil-skin bootikin, which, by confining the vapour, will excite a copious perspiration from the exhalents; this practice may be adopted, not only with safety but advantage at any period of life.

[The Conclusion in our next.]

ART. VI.—*A Treatise on the Statute of Frauds, as it regards Declarations in Trust, Contracts, Surrenders, Conveyances, and the Execution and Proof of Wills and Codicils. To which is prefixed a Systematic Dissertation upon the Admissibility of Parol and Extrinsic Evidence, to explain and controul written Instruments. By William Roberts, of Lincoln's-Inn, Author of a Treatise on Fraudulent Conveyances.* 8vo. 540 *Pages.* London; Butterworth.

[Concluded from page 307.]

IN the 3d part of the 3d chapter, Mr. Roberts considers the 17th section, and 5th clause of the 4th section, which branches of the statute relate to contracts for the sale and purchase of goods and chattels. In reciting one of the provisions of the 17th section, he, unnecessarily we think, departs from the words of the statute, and the language he has substituted at least wants precision, if it is not liable to a more serious objection. The enacting words of the particular clause are 'no contract for the sale of any goods, wares, and merchandizes, for the price of ten pounds sterling, or upwards, shall be allowed to be good except (this is one amongst other exceptions) some note or memorandum in writing *of the bargain* be made and signed by the parties to be charged by such a contract, or their agents thereunto lawfully authorised;' but Mr. Roberts represents the exception to be, 'unless some note or memorandum in writing be made and signed by, &c.' omitting to state that the note or memorandum must be '*of the bargain*,' which both describes its nature and distinguishes it from the note or memorandum required to support the contracts enumerated in the 4th section of the statute. After reciting the respective provisions applicable to this part of the subject, the author proceeds to shew how contracts for the sale of goods stood at common law, and how the statute has altered them. At common law, if a person agreed to sell goods to another, and no day was fixed for delivery or payment, and payment was not immediately tendered, the property was not altered; but if a day was fixed for delivery, and the same or another appointed for payment, if part or the whole of the purchase money was paid at the time of concluding the bargain, if earnest was given, or if possession was immediately transferred, the property was altered, and actions, subject to the conditions of the agreement, were maintainable, by the seller for the purchase money, and by the buyer for the goods. With respect to the operation of the statute, it seems that an agreement to sell goods under the value of 10l. is not affected by it, unless containing an express condition that it is not to be performed within a year from the time of making it; but that condition brings the agreement within the 5th clause of the 4th section, which avoids all contracts containing it, unless they be supported by such a note or memorandum as is described in that section. A contract

for the sale of goods of a higher value than 10l. is allowed to be good, if accompanied by payment of the whole or part of the purchase money, by delivery and actual receipt and acceptance of part or the whole of the goods, or by giving something in earnest to bind the bargain; but it derives no efficacy from an immediate tender of payment, or from fixing a time for delivery and payment; and, if it is confirmed by none of the acts just enumerated, can be established only by a note or memorandum of the bargain, in writing, signed by the parties to be charged with it, or their agent thereunto lawfully authorized.

It was formerly held, that executory contracts for goods were not within the statute, but the contrary now has been determined to be law. As to the delivery which takes a case out of the statute, we have already stated that it may be of the whole or of part, and it may also be either virtual or actual, so as to bind the seller. The buyer is not bound until receipt and acceptance, which latter act has been construed to be a receipt with an intention to affirm the contract. What is or is not an effectual delivery or acceptance, is very frequently a litigated question, and as the subject is of great extent, and the cases relating to it are nicely distinguished, Mr. Roberts has properly bestowed upon it considerable attention. We do not, however, think that he has exhausted it: and the clear and able manner in which he has given the spirit of the leading decisions, makes us regret that he has not treated it at greater length.

The 3d clause of the 4th section concerns contracts in consideration of marriage. The words of the clause, which are 'any agreement made upon consideration of marriage,' have been adjudged not to extend to promises to marry, notwithstanding some early opinions to the contrary. Letters from parents, or from persons in loco parentis, wherever they have been explicit in their terms, and the subject matter of the promises has been reduced to certainty, have been held to satisfy the statute. A letter of this description, however, as Mr. R. observes and shews, must be addressed and communicated to the party from whom the consideration moves, and operate as an inducement to the marriage, otherwise it cannot have the qualities of a note or memorandum of an agreement; and the marriage shall not be a part performance to take cases out of the statute which have once been within it. Where fraud or deceit can be shewn, the courts of equity will always relieve, and from their indulgent inclination towards marriage settlements, will allow a verbal promise given before marriage, to support a settlement made after it.

Having treated fully of contracts in consideration of marriage, the author proceeds to promises made by executors and administrators, to answer damages out of their own estates. To intitle the party to the protection of the statute, he must be actually executor or administrator at the time of making the promise. This

Mr. Roberts asserts on the authority of the case of Tomlinson *v.* Gill, Ambl. 330, and adds, that the office of the executor is vested in him at the instant of the testator's death, but the administrator's does not vest until the grant of administration. It may, however, be asked what consideration can pass from the promisee before the grant of administration, as he has no legal claim upon the future administrator, and whether the common law does not render unnecessary any protection from the statute. A special promise from the executor to pay the testator's debt, does not make him liable *de bonis propriis*, unless it be in writing and properly signed, and expresses a sufficient consideration, such as forbearance to sue at his request. This the author, we think, expresses too generally, and in terms which might possibly lead an incautious and unlearned reader into an error of very considerable consequence. 'A special promise without an agreement in which the executor steps out of his representative character, (he observes), is a mere *nudum pactum*, if there are no assets, and if there are any, the extent of the promise is measured by the extent of the assets, or, in other words, *the promise superinduces no obligation upon the original representative liability.*' But such a promise may induce a liability which has been removed by the statute of limitations, and though its effect cannot be extended beyond the assets, and though it rather restores an old obligation than imposes a new one, it may be attended by very important consequences to the executor, which are not indeed directly denied by the words of Mr. Roberts, but are certainly not described by them, and might therefore possibly not offer themselves to the notice of his readers.

The subjects of contracts in consideration of marriage and promises made by executors and administrators, occupy the 4th and 5th parts of the 3d chapter, and, in the 6th and last part, the author discusses collateral promises, the remaining branch of the contracts relating to the sale of goods and chattels enumerated in the statute. These promises being specified in the 4th section, the writing which is necessary to support them, must express the consideration on which they are founded, and the rule of liability has been laid down by Mr. Justice Buller, in the case of Malson *v.* Wharam, 2 T. R. 80, whose words are that 'the general line now taken is, that if the person for whose use the goods are furnished is liable at all, any other promise by a third person to pay that debt must be in writing, otherwise it is void by the statute of frauds.' According to the late decisions it is not material whether such promise was made before or after the delivery of the goods, tho' Lord Mansfield held, in the case of Mawbray *v.* Cunningham, that a promise before delivery was an original undertaking, and so not within the statute. The liability of the party undertaken for, is therefore, when a third person is to be charged, the essential point of enquiry, and the court will collect it both from the terms of the undertaking, and the circumstances under which it was

made. It must attach at the time of making the undertaking which must have an immediate respect to it, and they must both arise out of the same contract. We agree with Mr. Roberts in inclining to think that this liability need not always continue, and that a promise to answer for the debt of another, in consideration of his being immediately released, would be held to be within the statute; but it seems to be a very doubtful doctrine, that the promiser will be protected by the statute, when he himself is eventually liable. If, in consequence of the credit being given solely to the person undertaking, the party undertaken for is never liable, if the party has not become liable until after the promise was given, or if it was given upon some other ground than his liability, in all these cases it is considered not as collateral but direct, and if the consideration be sufficient, will bind the promisor, subject however, we should think, to the conditions contained in the 17th section of the act, and the 5th clause of the 4th section. These important points, which are here summarily stated, will be found treated of at large in Mr. Robert's work; and there is no part of it which we can recommend with greater confidence to our readers than the whole of the 3d chapter, which contains a very masterly and luminous exposition of the law relating to contracts, and displays to great advantage both the learning and the talents of the author. We shall close our analysis, by quoting Mr. Roberts's concluding observation.

'The subject of the 3d. chapter is now brought to a conclusion; it may be properly closed with observing generally, that any judicial confession by the defendant, saving the necessity of all proof whatsoever, will exclude the application of the statute of Frauds. Thus where a tender is pleaded to a count upon a promise clearly within the prohibition of the statute, and money is paid into court, as is requisite to be done upon this plea, the defendant has submitted to the action, and shall not be suffered to commit the gross inconsistency of afterwards resorting to the protection of the statute. And in this respect the courts of law and equity concur; for though in courts of equity it seems now to be a doctrine nearly established, that the defendant may admit the agreement and plead the statute, yet unless he pleads the statute his admission will be taken as a submission, and we have seen, in the case of Spurrier *v.* Fitzgerald, (6 Vez. jun. 548), the conclusive effect of this submission upon the pleadings.' p. 238.

The 4th chapter treats of parol demises, surrenders, and conveyances of lands, being a commentary on the three first sections of the statute. At common law lands might have been demised by the tenant in fee simple for any number of years by parol only, but the statute of frauds reduces to estates at will all leases not in writing which have been made for more than three years, to be computed from the time of making, and whereupon the rent reserved to the landlord, during the term, shall not amount

to two third parts at the least of the full improved (yearly) value of the thing demised. An estate at will is construed to be a tenancy from year to year. But though the statute avoids all leases by parol exceeding the term of three years, as to the duration of the term, it does not invalidate the agreements contained in them; and therefore where land was let by parol for seven years, and the landlord agreed that the tenant should enter at Lady Day and quit at Candlemas, a half-year's notice to quit at Lady Day was held not to determine the tenancy at Candlemas, 5 T. R. 471. It is perhaps unnecessary to observe, that the statute, by requiring generally leases to be in writing, gives no force to the writing, where a deed poll, or indenture was requisite at common law.

In considering the subject of surrenders, Mr. Roberts shews, first, what surrenders must have been by deed at common law, and these were of such things as could not be passed without deed. Whatever lies in grant therefore can be surrendered only by deed, and since the making of the statute of frauds, no other estate or interest whatsoever, or uncertain interest, not being copyhold or customary, arising out of any messuages, manors, lands, tenements, or hereditaments, can be surrendered without a note, in writing, signed by the party surrendering the same, unless it be by act and operation of law. The cancelling of a deed does not appear to determine the interest under it, unless the deed was necessary to create the interest; and therefore as a lease for years may be created by a note in writing, the cancelling of an indenture by which it has been made would not probably be held to work a surrender of it. Surrenders of leases in law are of two kinds; by implication, founded on the supposed intention of the lessee, or by merger, when his act unites the reversion of the lands with the possession. An instance of the first kind is when he accepts a new lease from the lessor, and of the latter when he takes a grant of the reversion. Mr. Roberts seems to be of opinion that the new lease will not operate as a surrender, unless it passes an interest according to the contract and intention of the parties; but in the case of Mellows *v.* May, Cro. Eliz. 873, cited by Mr. Roberts in p. 257, it was agreed by the court, that a new lease was a surrender of the first, *though itself was void; for the acceptance of the indenture in contracting, and the agreement to have a new lease, made a surrender of the first lease;* and he has mentioned no later case in which the opposite opinion is maintained. There must be a necessary inconsistency between the interests to make the taking of one a surrender of the other, and a new lease of a part of lands already demised does not operate as a surrender of the remainder.

The statute of frauds has not in fact much altered the practice with respect to conveyances of lands, because, as the author very justly observes 'the temptation to convey so important a pro-

perty as land without writing is but small.' The concluding part of the 4th chapter of the work will be found to contain a history of conveyances, deduced from the earliest periods of our juridical history, and an enumeration of the very few exceptions to the rule of the statute invalidating those which are not in writing, if the interest conveyed exceeds a term of three years. The most important is that of a mortgage, which being considered in equity only as a security for the debt, will always follow it; and therefore as the debt may be transferred without writing, the mortgage may also be transferred without it. A deposit of title deeds being considered as an equitable mortgage, such deposit, when made by way of security for a sum borrowed, affords another instance of the practicability of conveying an interest in land without writing notwithstanding the statute. The courts of law and equity are indeed equally bound by the statute of frauds, but the latter have exempted the abovementioned interests from its operation, by considering them as mere personal chattels, and accessories to the debts they were created to secure.

The 5th and remaining chapter contains a complete treatise on the execution of wills, and is more than a third of the whole work. At common law a man was anciently enabled to demise only a third part of his personal estate, and as no statute has expressly given him the power of demising the remainder, though it is recognized by 4 and 5 W. & M. c. 2.; 2 and 3 Ann. c. 5; and 11 Geo. I. c. 18, the right to dispose of the whole of the personal estate by will, which grew up by imperceptible degrees, and has prevailed generally throughout the kingdom during the three last centuries, must be held to furnish a singular exception to the stability of the rules of our law. With respect to land however, the liberty of bequeathing it neither existed at common law, except in some particular districts, nor was given by statute, until the 32 Hen. VIII. c. 1, and 34 Hen. VIII. c. 4, usually called the statutes of wills, were passed; by which the tenant in fee simple was enabled to devise all his lands holden by socage tenure, and two thirds of his lands holden by knight's service; such power being exercised by will or testament, committed to writing, during the life time of the testator: and therefore, when the statute 12 Car. II. c. 24, had converted the military tenures into common socage, all lands might have been devised in writing by those who were seised of them in fee simple. The loose constructions put upon these statutes by the courts of justice, carried so far as even to allow bare notes, in the hand writing of another person, to constitute a good will of the testator, were found to introduce innumerable frauds and perjuries, and had long rendered necessary the interposition of the legislature, when, by the 5th section of the statute of frauds, it was enacted, that all devises and bequests of any lands or tenements, devisable either by force of the statute of wills, or by that

statute, or by force of the custom of Kent, or the custom of any borough, or any other particular custom, shall be in writing, *and signed by the party so devising the same, or by some other person in his presence, and by his express directions, and shall be attested and subscribed in the presence of the devisor, by three or four credible witnesses, or else they shall be utterly void and of non effect.*" It cannot but be thought surprising, that the question whether the witnesses should or should not know that they are called to attest a will at the time of subscribing, is not completely settled, though it is of such great importance, and has been frequently moved; but the better opinion, we think is, that it is not necessary to inform them.

As to the extent and operation of the 5th section of the statute, Mr. Roberts shews, that it does not extend to copyholds, though some of the greatest authorities in the law have doubted the propriety of excepting them, and that both a trust of such lands and the legal estate may pass by an unattested will. But customary freeholds and equitable estates of freehold must be devised by a will executed and attested according to the statute. When a power of which the subject is a real estate, is given or reserved by deed to be executed generally by a will, the will must be intended to be such a one as is proper for the disposition of land, and consequently should be attested by three witnesses in the presence of the testator, though if the subject of the power is personal as well as real property, a will which is not effectual to pass the real property, may nevertheless pass that which is personal; but the rule does not always apply when the power has not been given or reserved to the owner or one of the owners of the inheritance; for if it had been agreed to charge lands with a sum of money for the benefit of certain persons in such shares as a stranger shall direct by his last will, such direction may be effectually made by an unattested will. A man cannot by his will reserve a power of disposing of a real estate by a future unattested will or codicil, though having charged it *generally* with legacies, he may enable himself to lay on it any number of legacies: and every instrument will be considered as a testamentary paper which is not intended to operate until the death of the party who made it. These principles the author derives from the great case of Habergham v. Vincent reported in 2 Vez. jun. 204, of which he has given an elaborate statement accompanied by many learned and useful observations. Every paper by which real property is to be affected must either be incorporated with a valid will, by being so distinctly described that a court of justice cannot possibly be under a mistake with respect to it, or it must be itself attested according to the statute of frauds; and therefore to be incorporated, it is necessary that it should be in existence at the time of making the will. If a will, properly attested, contains a direction to sell real estates for certain purposes, this is not such a conversion of

the realty into personalty, as that the surplus remaining after answering those purposes, may pass by an unattested codicil; but to effect such conversion a clear intention must be demonstrated. Devises of rents and of all other hereditaments which are not personal, are within the statute. Terms attendant upon the inheritance, are, as to the equitable interest in them within its operation, though the legal estate is exempt from it; and, on the contrary, mortgages, as to the equitable interest, are exempt from its operation, and as to the legal estate within it. An unattested will has not force to raise a case of election against the heir taking a legacy under it, unless the legacy be given to him upon condition that he do not dispute it. Mr. Roberts concludes this part of his subject by observing, that if a man, by a will properly executed, devises all his *lands and tenements*, and has both freehold and copyhold estates, the freeholds only will pass, because leaseholds are not in a legal acceptation lands or tenements; but if he has leasehold estates only, they will pass, that the will may not be void; the will receives such support however, only when it is properly executed; for if the abovementioned devise was made by an unattested will it would not pass the freeholds for the defect of execution, nor the leaseholds for the want of a sufficient description.

Having considered the extent and operation of the statute as it affects devises of real property, Mr. Roberts proceeds to examine the formalities of the signature of the testator, and the subscription of the witnesses.—If the testator's name, signed by his own hand, be inserted in the will, as in the beginning, 'I A. B. do make this my last will,' the statute has been held to be satisfied, if he has not began, and thereby expressed an intention to sign it in the regular form. Sealing appears not to have the effect of signing; but Mr. Roberts has put a question, whether making a mark can have such effect, which seems indeed to be justified by the discordancy of the cases, but, we think, would be intirely done away if the mark was made in the presence of a witness, as the statute would have enabled the witness to have signed for the testator; and it has been decided that if one or more of the attestations are by marks they will support the will. It is not necessary that the witnesses should see the testator sign; but an acknowledgment of his signature is sufficient, and this acknowledgment of the signing to the three subscribing witnesses comprises the necessary formality of publication. A will proceeded in at several times requires only one execution, but if it is written on different pieces of paper, it is proper that each piece should be signed by the testator, and should be in the room at the time of executing the rest; perhaps each should be produced and shewn to the witnesses. The republication of a will has the effect of bringing down the date of it to the time of republishing, and making it dispose of all the property acquired by the tes-

tator at that period, which can be passed by its general words. What acts would amount to a re-publication, has frequently, both before and after the statute of frauds, been the subject of interesting discussion, and the learning relating to it, will be found collected with great care, and very perspicuously stated in this work. The doctrine on which the courts have, after many changes, at length rested, seems to be, that re-execution is not necessary, but that a writing expressly acknowledging and confirming the former will, and attested by three witnesses, or a codicil similarly attested, which acknowledges it by an implication, arising out of the nature of the instrument itself, will amount to a re-publication. These formalities are required when the subject of the devise is real property, and Mr. Roberts thinks with great reason, that a will of personal property cannot be re-published, without a declaration in writing, of the intention of the testator.

With respect to the qualifications of witnesses, it has been universally agreed, that infamous offences which disqualify a man from giving evidence in a court of justice, render him incapable of being a good subscribing witness to a will. The statute, however, requires the witnesses to be "credible," and this word has been differently interpreted by two celebrated judges, who supported their opinion by elaborate arguments. Lord Mansfield thought that the word could have no meaning beyond *competent*, in which Lord Camden agreed with him, but Lord Mansfield refered the competency to the time of examination in court, and Lord Camden to the time of attestation. The former therefore held, that a person intitled to a benefit under a will, might be a good witness to prove it, if he had released the testator's estate before the trial, and this was denied by the latter. In the spiritual courts, to which the sole recognizance of the validity of wills relating to personal estate belongs, a legatee must release to the executor, before he can give testimony; and, if he has been paid, the executor must release to him; but the statute 25 Geo. II. c. 26, which is added in the appendix, has made void any beneficial interest given by a will to a person becoming a subscribing witness, and at the same time declared his testimony admissible.

It is provided by the statute of frauds, that the subscription of the witnesses should be made in the testator's presence. It has, however, been held to be sufficient that he might have seen them subscribe, whether he actually did see them or not; though his being corporally present is not sufficient, if he had not a mental knowledge of the fact. It is not necessary that they should subscribe in the presence of each other, but an attestation made by them severally, at three different times, in the presence of the testator, will satisfy the statute. One subscribing witness may prove the attestation of the others, and, though all the witnesses should deny their hand-writing, the devisee is not pre-

cluded from going into evidence to support the will. All the witnesses, if living, must be examined, but if one of them is insane, or if he is dead, and satisfactiory evidence be adduced of his death, evidence of his hand-writing will be allowed to be read; though it seems uncertain whether the proof of the will can be completed, by giving evidence of the hand-writing of a witness who is beyond the seas. An old will may prove itself, if no account can be given of a witness, being in that respect like a deed, though, from the nature of the subject, it requires a greater degree of authentication.

These are the principal matters relating to devises of real property treated of by the author; the requisites to the validity of a will bequeathing personal property, laid down in the 19th, 20th and 21st sections of the statute, are shortly touched upon. With respect to the form of it, it seems that if it has been written by the testator's own hand, it will be effectual, though neither signed nor sealed, and though no witnesses were present at the publication, if his hand-writing can be proved; and to the proof of this when the validity of the will is disputed, the testimony of two witnesses is required, sworn and examined upon interrogatories administered by the opposite party. It must appear however from the paper itself set up for a will, and not from extrinsic evidence, that the writer intended it to operate as it stood, without contemplating any further act to be done, to give it perfection and authenticity; and the 22d section of the statute by which it is enacted that "no will in writing concerning any goods or chattels or personal estate shall be repealed, nor shall any clause, devise, or bequest therein be altered or changed, by any words, or will by word of mouth only, except the same, in the lifetime of the testator, be committed to writing, and after the writing thereof read unto the testator, and allowed by him, and proved to be so done by three witnesses at least," has required a stronger proof to authenticate the revocation or altering of the will than the making of it. Nuncupative wills are not prohibited by the statute, but it has loaded them with a multitude of requisites enumerated in the 19th section, which in effect nearly operate as a prohibition, and where they do not so operate, exclude almost the possibility of fraud. Soldiers in actual service, and mariners or seamen being at sea, are allowed however by the 23d section to dispose of their moveables, wages, and personal estate, as they might have done before the making of the act; and they might have made nuncupative wills without observing any formalities, until various regulations were imposed on their testamentary power by the statutes 26 Geo. III. c. 63, and 32 Geo. III. c. 34, of which abstracts are given in the appendix to the volume.

At the close of the treatise Mr. Roberts considers the provisions of the statute respecting the revocation of wills of real property, contained in the 6th section. The wording of this section is somewhat remarkable in two instances, one of which seems to have escaped the author's notice, but the other occurring fre-

quently in the cases, is discussed by him at considerable length. The words of the section are, "No devise in writing of lands, tenements or *hereditaments*, or any clause thereof, shall at any time after the said four and twentieth day of June, be revocable, otherwise than by some other will or codicil in writing, or other writing declaring the same, or by burning, cancelling, tearing, or obliterating the same by the testator himself, or in his presence, and by his directions and consent; (2) but all devises and bequests of lands and tenements shall remain and continue in force until the same be burnt, cancelled, torn, or obliterated by the testator, or his directions in manner aforesaid, or unless the same be altered *by some will or codicil, in writing, or other writing of the devisor, signed in the presence of three or four witnesses declaring the same*; any former law or usage to the contrary notwithstanding.." The difficulty stated by Mr. Roberts arises from the words requiring the signature of the testator to be made in the presence of three or four witnesses, and if these applied to all the parts of the preceding sentence, they would attach to a will or codicil intended to revoke a devise of real property, a formality not necessarily belonging to the will by which the devise was made. They have therefore been confined to the part immediately preceding them, and the established doctrine now is, that a devise of land or tenements may be altered by a will or codicil executed according to the statute of frauds, or by any writing of the devisor, signed in the presence of three or four witnesses. But it should be observed, and we beg leave to submit it to the consideration of Mr. Roberts, that the first branch of the section mentions lands, tenements and *hereditaments*, and that the second mentions only lands and tenements; the first branch also, speaking of *revocation*, requires no signature to the writing of the devisor, and the second speaks of *altering* the will, and requires it. We have already shewn that Mr. Roberts erroneously supposes the signification of *hereditaments* to be the same as that of *tenements*, and therefore the first branch is more extensive as to the subjects of its operation than the second. The second branch prescribes a formality not imposed in the first; but it is not confined to the *alteration* of wills devising lands and tenements, and does not in words extend to the *revocation* of wills devising lands, tenements, or *hereditaments*. Interpreting strictly the language of the section, we must conclude the meaning of the legislature to have been, that devises of real or personal property which would descend to the heir, should not be revoked, except by some other will or codicil in writing, or other writing authenticated according to the provisions of the former section, or by burning, cancelling, tearing, or obliterating the same; and that devises of real property should not be *altered* unless the same should be burnt, cancelled, torn, or obliterated, or some other will or codicil in writing should be made, or other writing signed in the presence of three or four witnesses by the testator, should declare his intention. This meaning however has not in many

of its parts been adopted by the courts of justice, and no stronger fact need be adduced to justify the complaints which have been made both from the bar and the bench, of the inaccuracy of composition which disgraces this important statute.

We have now brought to a conclusion our analysis of the first book of the treatise on the statute of frauds; and we trust that we have enabled our readers to form a correct idea of the matters it contains, and of the degree of ability with which they are treated. Our own opinion has already been sufficiently declared. The errors we have noticed are not numerous, nor are they all of an important nature; and we have gladly seized occasions to insist on the learning and talents displayed in the different parts of the work, and on the general excellence of the whole. The style of the author has indeed deserved and incurred our animadversion; and we have felt not a little regret that he should frequently have disguised his valuable ideas by a mode of expression which, if we may judge from the ease and perspicuity to be observed in the less elaborate passages of the treatise, is not natural to him, and which is certainly altogether unsuitable to the subjects on which he has written. We request him therefore to allow us to entertain a hope that the second book will be free from the only objections which can be seriously made against the first, and that we shall enjoy the pleasure of being able to repay the instruction we may confidently expect to derive from his labours, with full and unmixed approbation.

ART. VII.—*An Essay on the Principle of Population; or, a View of its past and present Effects on Human Happiness, with an Inquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions. By T. R. Malthus, A. B. late Fellow of Jesus College, Cambridge: 2 vols. 3d edition.* London; Johnson. 1806.

HAD our critical labours commenced when Mr. Malthus's Essay on the Principle of Population first appeared, or even when it assumed the enlarged and very improved form which was given to it in the second edition, we should have thought it necessary to enter at great length into the examination of a work, in which many subjects of the highest importance are treated of with uncommon knowledge and ability. The merit it possesses, however, has excited so much attention, and the novelty and interesting nature of the principal doctrines maintained in it have occasioned so much discussion, and exposed them so fully to the public view, that we deem it entirely unnecessary either to detail to our readers the matters considered by this celebrated writer, or to assist them in forming a judgment with respect to the force of his arguments or the propriety of his conclusions. What will be desired, or can be expected from us, on the present oc-

casion, we shall perform, by briefly noticing the most remarkable alterations or additions which are to be found in the third edition of the work.

The chapters which were the 4th and 6th of the 2d book, but are now the 9th and 10th, are, as the author observes, nearly rewritten, on account of an error into which he had fallen, from an attempt to estimate the fruitfulness of marriages, and the number of born living to be married, from the date of the registers. The mode of calculation he has adopted, and the stile of reasoning applied to it, are, first to cut off from the registers of any country a certain period, as thirty years, and inquire what is the number of births produced by all the marriages included in it. Upon this plan he justly observes, that with the marriages at the beginning of the period, will be arranged in the registers, a number of births proceeding from marriages not included in that period; and at the end, a number of births proceeded by the marriages included in that period, will be found arranged with the marriages of a succeeding period:—but we dispute the exact propriety of his further observation that, in an increasing population, the number of births taking place after the period, to be added in order to obtain all the births from the marriages of that period, will be evidently greater than the number of those taking place at the beginning of it, to be subtracted for the same purpose; because as Mr. Malthus has shewn in another part of the work, the population of a county may increase, without any increase in the number of births, by an improvement in the condition of the inhabitants, tending to the general prolongation of life, and may decrease, even with an increase in the number of the births, from the operation of a contrary cause. The average proportion of births to marriages he takes to be in Europe as four to one, and supposes that each marriage produces four children, one every other year. In this case, the marriages of the eight years preceding the period cut off from the registers, will only have produced half their births at the commencement of it; and those of the last eight years will only have produced half of their births at the expiration of it: one half of the births from the former marriages must therefore be substracted, and one half of those from the latter added, in order to collect, by means of the register, the births proceeding from the marriages of the period which has been selected: but half the births of eight succeeding years, are nearly equal to those of the first three years and three quarters, when the population is neither very rapidly nor very slowly increasing. Of this kind is the general rate of increase in the population of Europe; and therefore with respect to most of the countries of Europe, a rule is obtained for the purpose of estimating the fruitfulness of marriages, from the dates in the registers, namely, to cut off from them a certain period, to take all the marriages included in that period, and after subtracting the births of the first three years and three quarters of

the period, and adding those of the three years and three quarters immediately subsequent to it, to compare the number of marriages with the number of births. The conclusions derived from the application of this rule will however be subject to irregularities from two causes; viz. from the marriages not being all first marriages, (but that the author has noticed, and enabled us to account for its effects), and from the difference which may exist between the number of marriages and consequent number of births, in the eight years preceding the commencement of the period, and the eight years preceding the termination of it, or even in any one year of the first of those spaces of time, and the year corresponding to it in the latter.

In order to ascertain the number of born living to be married from the data in the registers, the author compares the number of marriages in any year, after deducting a sixth part of the number on account of second and third marriages, with the deaths at such a distance from them as is equal to the difference between the average age of marriage and the average age of death. Proceeding on the supposition that all persons marry at the average age of marriage, and die at the average age of death, we shall thus discover exactly the proportion between the marriages and deaths of those who were born in a certain year, and and allowing that the observations from the average ages nearly compensate each other, we shall nearly discover it. The difficulty is not in establishing this principle of calculation, but in shewing how it is to be applied; as it is scarcely possible to determine with accuracy the average age of marriage, except where society is in a very simple and improving state. The author applies it on various suppositions, and makes a general observation that in those countries where the marriages bear a large proportion to the deaths, the age of marriage is earlier than the average age of death, which fact strongly confirms the truth of his reasoning: and he shews that the proportion of births to marriages, in any country, forms no criterion by which to judge of the state of increase of its population, because the fruitfulness of marriages, and the number of born living to marry, may increase together, and at the same rate; but giving the rate of increase of the population it is desirable that the proportion of births to marriages should be small, because the more of the born who live to marry, the more healthy must be supposed the condition of the community. In the 10th chapter are illustrated the principles laid down in the 9th, by shewing from different tables the effects of epidemics on registers of births, deaths, and marriages.

These are the most important alterations to be found in the third edition. In the 7th chapter of the second book, a remark is made on the impropriety of deducing from the number of births the population of any period, which is powerfully supported in the 10th chapter by a table of the births in Prussia and Lithuania, from the year 1692 to the year 1757, shewing that

the births always increased after the population had been diminished by an extraordinary mortality. The 10th chapter of the 3d book, which treats of bounties on the exportation of corn, is considerably enlarged, but neither the new nor the old arguments with which Mr. Malthus has controverted the opinions of Dr. Smith on this important subject, bring to us complete conviction. The effects of these bounties to raise the price of corn at home, and thereby to decrease the consumption of it, or to raise the price of labour are undeniable, and Mr. Malthus does not attempt to call them into question; and we do not see that "it is a bold assertion in Dr. Smith to say, that the fall in the price of corn which took place in the first fifty years of the last century, must have happened in spite of the bounty, and could not possibly have happened in consequence of it," since, independent of all reasoning on the subject, he has shewn that a fall took place in France at the same time, whose agriculture was not in a better state than ours, where there was not only no bounty, but an absolute prohibition on exportation. It is, perhaps, not true in the extent maintained by Dr. Smith, that the real price of corn, or its price in the sum of all other commodities, cannot be varied: we agree with Mr. Malthus, that, for a time at least, the power of the landholder in commanding the conveniences or luxuries of life may be enlarged, by raising the money price of corn, and that, while this advantage continues, it will affect the determination of capital to the improvement of land. But what follows from this concession? Is the capital which has been once determined to the improvement of land immoveably vested, and if agriculture flourishes by increasing the demand for its produce, will it not decay when the same causes which operated to increase the demand, operate to diminish it? Dr. Smith has calculated, that, while the bounties were paid, the corn consumed at home was to the corn exported as thirty-one to one, and that a bounty of five shillings upon the exportation of a quarter of wheat would add four shillings to the price of it. The addition to the price of the whole quantity of corn consumed at home, would, on this supposition, be to the sum paid in bounties, nearly in the proportion of twenty-five to one. We suppose an annual sum of 200,000l. to be paid in bounties, and the consequent addition to the price of the whole quantity of corn consumed in this kingdom to be 5,000,000l. Supposing the bounty on a quarter of wheat to be one eighth of its value (and when the annual sum abovementioned was actually paid, the bounty on a quarter was more than one seventh of its market price) the whole value of the corn exported would be 1,600,000l. The enlargement, therefore, of the market would be by no means so considerable as the increase of the of the price of the commodity, and if the wages of the labouring poor are not augmented so as to equal that increase, their subsistence must be proportionably reduced. If the latter be the effect of the bounty. it will operate as an arti-

ficial scarcity, and accordingly, by restraining the population of the country, lessen the demand of the home market in the succeeding years; and as this cause, from what has been shewn, is much more powerful than that by which it is encountered from the demand of the foreign market, the consumption, and therefore the whole demand upon the grower, will eventually be lessened. If the former be the effect, then we have an immense sum added to the wages of labour in the kingdom, in order that corn scarcely amounting in value to a third part of the sum, may be produced within it; and if the landholders are obliged to pay over what they have gained, on account of the increased wages of labour, which they must do, if the labourers whom they employ demand the same quantity of subsistence, their real wealth from the first receives no addition, though if the profits of stock or the interest of money remain stationary, their condition will be improved, when compared with that of the other proprietors in the community, who will be materially injured. Mr. Malthus indeed states as an argument in favour of bounties, that they will in common years create a supply of corn exceeding the demand of the population, which may be retained in scarce years for home consumption, and thus prevent the possibility of a famine; but it has been remarked by Dr. Smith, and, though Mr. Malthus disputes the justice of the remark, we attach to it great great weight, that the tendency of bounties is exactly of an opposite kind, as by causing extraordinary exportation in favourable years, they entirely prevent the plenty of one year from relieving the scarcity of another; all that the bounties will leave us is the supply of the demand they occasion, and we believe that in a country which in a common year produces a supply of corn adequate to the demand of the population, the surplus in a favourable year greatly exceeds the supply of a demand occasioned by bounties, and particularly when this has been diminished by the general effects of an unfavourable season.

The length to which this article has already run necessarily confines our observations on the appendix to the work, which is added in this edition, to a very narrow compass. It contains a masterly defence of those two principles maintained in the essay which have been most called into question, namely, the propriety of imposing checks on marriage, and of a total abolition of the poor laws. Is is impossible not to admire the manliness with which the author adheres to his opinions, and the dignity with which he replies to the angry declamation which has in some instances been directed, instead of argument, against them; nor can we find any difficulty in deciding between a writer who altogether denies the right of the poor to support, if not purchased by their labour, and one who contends for the right, but would limit it to a certain number: as if it could be founded on any thing but their wants, and, if it existed at all, could possibly be less extensive than the foundation.

ART. VI.—*Popular Evidences of Natural Religion and Christianity,* By the Rev. Thomas Watson. 8vo. Longman and Co.

AMIDST the numerous collection of theological tracts which have been produced from the British press for some years past, it will be difficult to find one of equal merit with the present publication, of more general utility, or better calculated to promote the cause of genuine piety and social virtue. It affords not any opportunity for polemical disputation, it favours no sect, it is not attached to any particular religious establishment, it embraces the general welfare of mankind, and points out the means of obtaining and enjoying happiness in this life, and everlasting bliss in the life to come.

The pious and benevolent author has spared no pains to render his work intelligent to common capacities, and as some former treatises on the same subjects were too learned and complicated for the generality of readers, he has carefully avoided all abstruse doctrines, and logical deductions, confining himself to an easy, yet not inelegant style, and inculcating the most important truths, by persuasive arguments brought home to the heart, rather than by didactic rules, or imperious mandates; and in one copious volume, consisting of nearly 500 pages, he has comprised dissertations on subjects of the first interest, which some mercenary authors would have spread out to two or three volumes; an economical arrangement that cannot be too strongly recommended, or too generally adopted.

The work is divided into two parts; the chief intention of the first, is to collect and place in a clear point of view a number of the most obvious and striking appearances of nature, in order to direct the attention of men to the marks of power, wisdom, and goodness, so conspicuous in all God's works, and to lead them up from this contemplation, to the great Author and first cause of all. The appearances selected, are of such a nature, that they require neither learning, nor painful attention to comprehend them. They are within the reach of every man, of common understanding, so that the unlearned may have the benefit of such instructions.—The studies which have the works of God for their subjects are of the utmost importance to young men of leisure, and of an inquisitive mind. They will preserve them from the giddiness and scepticism of the present age: they will furnish them always with subjects for filling up with

Jones, Printer, Chapel-Street, Soho.

satisfaction, the hours that hang so heavy on the idle and dissipated: they lay the best foundation for religion and virtue: they will be the means of training them to habits of sobriety and temperance; and the surest path to attain respectability in their respective stations; and will gradually conduct them to peace of mind, to self satisfaction, and to the purest and most lasting happiness.

It is generally observed that those men who really have, or affect to have a philosophical turn of mind, are the most likely to be infected with the poison of *infidelity*; our pious and benevolent author, avails himself of this turn of mind to direct it into a proper channel, by demonstrating in chapter I, *That religion may be called philosophy.*

"Philosophy is one of those terms that have been used in a variety of senses.—The definition given of it by one, who was himself a celebrated philosopher and orator is that, *it is the knowledge of all things, both divine and human, with their causes.* The title of philosophy was originally assumed on a principle of modesty, and was bestowed on those venerable sages of antiquity, who enlightened the world with knowledge and science, enforced the interests of virtue by their writings, and recommended its practice by the regularity of their lives.

In later times, this venerable title has been shamefully prostituted, till it is now become almost a name of reproach. It has been assumed by men, whose writings have been principally directed, not to enlighten, but to darken and bewilder the world: writings not calculated to cheer the human mind, to administer strength to the weak, and consolation to the afflicted; but to spread horror and gloom over our prospects, and to pull down every prop of life, and every consolation. It is now become a *fashionable title*, and prefixed to works, where it applies with much less propriety, than when it is given to religion—We have the philosophy of history; we have the philosophy of the human mind; the philosophy of rhetoric; the philosophy of politics; and, to the best of my recollection, we have also, the philosophy of romance: and, why not, then, the philosophy of religion? and, since it is not uncommon to place philosophy and religion in opposition to one another, as if to insinuate that they are opposite and irreconcileable: this is another powerful reason, inciting our author to shew in this treatise, that religion with great justice puts in her claim to the title of philosophy, as founded on the best evidence, as supported also, by the most powerful arguments, as the most sublime study, and worthy the exertion of our best powers; and, in its application, as of the utmost consequence, to conduct us to true virtue, dignity, and happiness."

That he has been successful in establishing this claim, his readers, who we doubt not will be numerous, must be fully convinced when they have gone through the different arguments in support of it, contained in this chapter, of which, however, we cannot take leave, without noticing a new and singular opinion.

"Such, I believe, is the nature of many, that the knowledge and practice of religion could not be maintained without opposition and struggle; and therefore, Providence has wisely permitted such instruments as means to summon the attention of men to religion. Trials and difficulties bring forth into action and exertion the virtues of the christian life: and the activity and vigilance of our enemies are strong motives for christians to watch over their lives, and to maintain their principles. Nothing could prove so fatal to the gospel, as an universal toleration, without tyrants to prosecute, without infidels to attack our faith, and without any heresies or difference of sentiments amongst christians themselves. Such a state looks pleasing in prospect, and is what christians, I dare say, often wish for, and pray for; but this condition, in the present state of man, would not suit human nature; and it would prove fatal to the gospel."

The characters, the arts, talents, and favorite studies of infidel philosophers are the subjects of Chapter II. from the introduction: as we cannot enter into the explanations and examples, we select the following judicious observations.

"There are two errors to which men are in general liable, and which every philosopher should avoid. It is an error to be too credulous, to admit of facts or inferences without a sufficient degree of evidence, and without proper examination: and there is another error, equally unfavorable to true science and improvement, to be too incredulous, to receive nothing that is contrary to our own experience, and nothing for which we cannot give a satisfactory account. Men belonging to either of these classes are very unfit for the fair investigation of truth, and stand a miserable chance of making much improvement. Both these dispositions are marks of a weak understanding. And sometimes both these errors are united in the very same person; too credulous in what favours their prejudices and their pre-established opinions; too incredulous in every fact or argument that threatens to overthrow them. An example of this is given from the writings of Voltaire. See p. 18 and 19.

Chapter III, treats of the claims of religion to wisdom, or the true philosophy,—and asserts, that the improvements of modern philosophy have been stolen from christianity.

The next chapter excites a considerable degree of curiosity, which its contents are well calculated to gratify.—On the probability that there are beings in the universe superior to man—the probability of the planets being inhabited. Under the first idea, he extends the line of probability to a supposition that there are such beings, which though present with us, may be to us imperceptible, and may not fall under the cognizance of our touch or sight, or any of our senses. With respect to the second, we know from the contemplation of nature, assisted by the improvements of science, that there are many bodies in this universe, and even in the solar system, of much greater consequence and magnitude, than this contemptible globe of ours. We cannot suppose these to be dead masses of inactive matter: it is much more reasonable to suppose that they are inhabited and occupied by rational beings, and possibly by beings, some of them of powers and talents far superior to ourselves. Is it unreasonable to believe, that there may be a progressive scale of the rational nature, ascending upwards, from the lowest degree to higher advancements in power, in wisdom, in knowledge, and in purity, to the highest degree of created existence, pointing still upwards to that Being, who is infinitely great, powerful, and happy? The reasoning upon this subject comprises an accurate knowledge of astronomy, natural philosophy, and the construction of the human constitution; it is ingenuous and convincing.

A second inquiry, connected with the former, is ably conducted, and leads to the strong probability of a resurrection, which must ever remain a well-founded hope, an article of belief, since its reality cannot be proved.

"Reasoning from the analogy of nature, we are not warranted to conclude, that death is the total extinction of our being, and because the body is dissolved, that it cannot be restored by any act, or even by the Deity himself. In the first place, it is difficult, indeed I may say, it is not possible, to ascertain what it is that constitutes the same body. We are certain that it is not the flesh nor the bones, for these are in a constant state of fluctuation; and yet we are sensible that the person, with respect to consciousness, continues the same, and is not affected by this change. We feel that we are answerable for actions done twenty or thirty years ago; nay, all actions from the very first dawn of reason and recollection; and we, at the same time, feel a pleasing satisfaction for actions that are praise-worthy, from the very first origin of reason or thought. We have not the same identical flesh that we had twenty or thirty years ago. All the different parts

of the body have gone through great and material changes; and yet we have no doubt that we continue the same persons, actuated by the same judgement, directed by the same reason; and our memory and consciousness we believe firmly to be the same —Perhaps the essential and constituent part of the person may undergo no change. Over this part death may have no power. The constituent parts of a tree may be something different from the tree itself. A small grain, in the process of vegetation, gradually unfolds and developes itself, and by this process rises in time to a tall stout tree. It is experience only, that supports us in the probability of this success. If we had never seen vegetation, we could not from any reason have inferred, that from such small seed, such a large and useful body of wood, could by any process have been produced.—A future state and resurrection cannot be inferred from experience, but they become probable from other reasons. The vegetable world subsists upon the principle of a resurrection. The deadness of winter is succeeded by the life of spring, the vigour of summer, and the maturity of autumn. Many animal bodies pass through a variety of changes, before they arrive at the full perfection of their nature They begin with the less perfect and more deformed state of existence; they rise higher and higher by different degrees, until we see them in their full glory and excellence. This is the law of their nature. And may it not also be a law in human nature, that death does not destroy the whole of their existence; that it is a change preparatory to a more perfect state?"

Chapter V, on Atheism: a translated quotation from Cicero in his celebrated treatise on the nature of the Gods, gives the opinion of that great and illustrious heathen on the necessity and importance of religion. It has been a question much agitated, whether there ever was or can be an atheist. It is a question, according to our author, perhaps not easy of solution; but it seems almost impossible, that any person of common sense, after a fair and honest examination, can retire with full persuasion, that there is no God.. He therefore dismisses the subject, with a few brief observations on the human mind, in which there is certainly a wonderful variety; some possessing that wildness and eccentricity, that it is scarcely possible to assign a reason for their conduct upon common principles; and by an easy and natural transition, he passes on to the evidence "of the existence and perfections of the Supreme Being, proved from the consideration of the universe at large, its connection and preservation." This is a masterly dissertation, and is carried on through three successive chapters, the most important of the whole volume.

In chapter IX, *God's wonders in the great deep* are displayed. His power and goodness are seen in setting bounds to the sea.

In its fluidity, which facilitates the intercourse between remote nations, and enables the inhabitants of each to exchange their respective productions, and thus to relieve their reciprocal necessities and comforts. In its perpetual motion, which preserves it from putridity. In its wonderful property, that though a fluid, and in one experiment not capable of sustaining the smallest pin, yet, in others is enabled to bear the weight of immense burthens: the extent of this vast body of waters covers more than two-thirds of the whole globe—"the infinite number and variety of its inhabitants, ascending from the minutest fish, that the eye of man can discern, to the leviathan and the whale, and the other monsters of the deep, are all proofs of the power and wisdom of the Creator, and the conveniences and advantages arising from it, are plain demonstrations of his goodness."

Chapter X, consists of twelve sections on man, his nature, excellencies, and imperfections. The superiority of man over the inferior animals is beautifully delineated,—

"He is not the creature of any particular climate, but extends over all the climates of this habitable globe, and wherever he is, there he has the dominion.—Other animals are limited to particular kinds of food. Some feed on herbs, and fruits, and different vegetables; some on corn; others on flesh; and never but in cases of dire necessity, depart from the law of their nature. But man can convert every kind of food to his relish, and find not only necessaries but luxuries in every climate from the Equator to the Frozen Ocean."

A quotation from the elder Pliny, elegantly translated, exhibits the weakness of man at his birth, and the miseries inherent to his formation: it is too long to find a place here, but it closes with an observation too interesting to pass unnoticed: would to God, it might have its due influence on the rulers of civilized nations;—see p. 171 to 173:

"To finish this picture, every other creature lives on good terms with its own species; they seem to stand collected and firm against such as are not of their nature. The savage lions never fight with each other: serpents never inflict on serpents their deadly bite: the monsters and fishes of the great deep, are cruel only to those of a different species; but the most distressing, and the greatest number of those evils, that afflict mankind, arise from men themselves."

The providence of God, which descends to the meanest insect, and is visible in the formation and care of birds and beasts, and a description of their various structures, natures, faculties,

and uses, together with their several relations to man, are the subjects of chapters XI, XII, and XIII, and they comprise a well selected abridgement of natural history.

Chapter XIV, which closes the first part of the work, resumes the subject of "the superiority of man," in five sections. In the first, the lower animals are shewn to be much limited in their improvements. In the second, their improvements are found to have a reference generally to man.

"But," *Sect.* 3, "human nature is exalted above the lower animals, by the moral principle deeply implanted in our natures, and from which man can never depart without doing manifest violence to himself. This principle gives a character to all his actions. Some are naturally good, flowing from good principles, and directed to good purposes; and these he cannot help immediately approving. Others are bad, springing from a bad principle, and directed to a bad end; and these he instantly disapproves of; and they become to him, the source of much uneasiness, and many bitter reflections. Now this principle is universal, found with man in every age and in every nation. This principle is sometimes deadened by long habits of vice, sometimes perverted by false reasonings.—But in spite of all these perversions, we find this principle the distinguishing character of our nature, and essential to man. It becomes the foundation of confidence and trust in society, and the great bond of all duties among men."

PART the Second, forms a complete body of orthodox christianity, opposed to deism, and other species of infidelity, or scepticism. The author goes over the same ground as most of his illustrious predecessors, our most celebrated theological and polemical writers. The principal subjects are divided into thirteen chapters, each of which, would make very instructive sermons for the pulpit; or interesting sunday evening's lectures for well-disposed christians, to whom we recommend them, and as a warrant of their merits, we close this review with specifying the general heads.—Reflections on the evidences of christianity.—The religious state of mankind before the coming of Christ.—The opposition to the christian religion a test of its truth.—The christian religion has all the marks of an universal religion.—On the station in which our Lord appeared.—On his manner of teaching.—Christ taught by example.—His great object, to recommend substantial virtue, and to promote the real happiness of mankind.—On the characters of the disciples and writers of the gospel.—Evidence from prophecy.—Collateral evidences.—A second class of collateral evidences arising from detached facts and histories.

ART. VII.—*Remarks on the Considerations of Sir John Throckmorton, Baronet: arising from the Debates in Parliament on the Petition of the Irish Roman Catholics.* By John Coker, Esq. *of Bicester, in the County of Oxford. Addressed to the Freeholders of that County.* 8vo. 81 pages, Stockdale, p. 2s. 1806.

BY a reference to our Review of Sir John Throckmorton's publication, in the GENERAL REVIEW, for March, p. 238, and for April p. 318, it will be found that the hononrable Baronet threw out some unguarded and severe reflections on the conduct of the University of Oxford, for presenting to parliament a certain petition, against the petition of the Irish Roman Catholics: we considered them as highly indecorous, and they have now drawn upon him, a very animated and able reply, not confined to his censures, but controverting the whole of his arguments in support of the Irish petition, conducted with a degree of civility and good temper, characteristing the gentleman. Mr. Coker's address to the freeholders of the County of Oxford, contains an explanation of the part he took in the important concern.

"When the Irish Roman Catholics presented their petition to parliament, praying, that persons of that persuasion might be admitted as members of the legislature, and to fill the principal appointments in the government of these realms, it appeared to me, from the experience of ages to be a measure of such a pernicious tendency, that I thought every person interested in the welfare of this country, was bound to resist it by every constitutional means in his power. I therefore conceived a wish to join with my brother freeholders of the county of Oxford, in laying our sentiments before parliament, in opposition to the petition of the Irish Roman Catholics. The sheriff of the county, in compliance with the request of the magistrates assembled at the quarter sessions, called us together for the purpose of taking this matter into consideration; at which meeting a petition in opposition to that of the Roman Catholics was proposed which was adopted by the meeting, and presented to parliament: it has since been suggested (by Sir John) that, if any activity had been exerted, the result of that meeting would have been different from what it was, No one can speak positively as to the effect of an experiment, that may have been tried: but I never will believe, till I am convinced by experience, that the freeholders of Oxfordshire are either indifferent about the security of the constitution in church and state, with which they are blessed; or insensible of the mischiefs, that would result to that constitution from the compliance with the wishes of the Irish Roman Catholics.

Mr. Coker then very candidly leaves it to the freeholders, to act upon any future occasion of a renewal of the Catholic application according to the sentiments they may freely entertain upon the subject. If they see no mischief in the measure proposed by the Roman Catholics, they ought in justice to support and promote it; but if on the contrary they are sensible that it would be injurious to the welfare and security of their country, they are bound to oppose and resist it; and that it would be so, in many material points, he proceeds to prove by successfully combating every argument of Sir John Throckmorton in favour of it.

We cannot follow his discussion through every separate argument, but we will endeavour to give a precise view of those which are more immediately relevant to the Country and to the University of Oxford. The Baronet had observed that the Londoners, in their opposition to the Irish petition, were seconded only by the county of Oxford, its city, and its university.

"If," says Mr. Coker 'he means to say it is extraordinary, that no other places should have adopted the same measure, I then admit myself to be of his opinion, and I will explain the circumstance to him, in the manner it has always been explained to me. Whenever I have expressed my surprise on that subject, I have been uniformly answered that it was thought impossible that parliament could so far forget or neglect their duty to their country, as to give their sanction to a measure of so pernicious a tendency, and therefore it was quite unnecessary to exert any interference; and indeed the event has fully confirmed that opinion."

On the hope expressed by Sir John, that on some future occasion when the Roman Catholics may apply to parliament for a further redress of grievances, the University of Oxford from gratitude to the Popish founders of Colleges, will not stand in their way, Mr. Coker replies,

"It is with feelings of gratitude I state, that for twenty years of my life, I was a fellow of one of the colleges particularized by the honourable Baronet, namely of New College, whose founder was the Reverend William of Wykham. And as I must be conscious that my success at that place proceeded principally from the circumstance of my being of the founder's kindred; I must also be conscious, that I ought to feel, and I trust I do feel, the most grateful remembrance of my benefactor and relation. But I do most explicitly avow, I do not consider it as a necessary proof of such gratitude, that I should adopt, or even encourage, any erronious opinions that might have prevailed in the religion of my founder.—So far from it, I consider it one of the

greatest, and indeed the greatest benefit that has flowed from his bounty to others and to myself, that by promotion of science, and the cultivation of human reason, he has furnished me the means of dissipating the dark clouds of superstition and error, and of establishing a system of truth and of purity. But to render this principle more clear, that we are not bound in gratitude to adopt or encourage the errors of our benefactors, I will support the following case.—That there should exist a set of men so insensible to the value of the freedom of an Englishman, and so unfortunately devoted to some system of government of a more arbitary and despotic nature, that they should petition parliament for a repeal of all those laws, by which the freedom of an Englishman is at present secured; and that the University of Oxford, being highly sensible of the interest it had in the subject, and of the mischievous tendency of the proposed measure, should lay their sentiments before parliament in opposition to that petition. Might not any one of those advocates for arbitrary power address the present members of the University of Oxford, precisely in the same way in which the honorable Baronet has done it on the present occasion? might not he allude to their noble edifices, their literary repose, and their opulent livings? might he not particularize their founders, and make the same *liberal* (ironically) allusions to their claim of kindred, and their gaudy entertainments.—And lastly might he not hope that upon some future occasion, he might experience *their forbearance, their peace, and their good-will*? he most assuredly might, and with full as much justice and propriety as the honorable baronet has done it upon this occasion.—so that if there is any force in the argument, it is this, that the present members of those colleges whose founders lived in times, when the Roman Catholic religion and arbitrary power prevailed in this country, ought now, if they wish to avoid the censure of ingratitude, to shew their good will to every measure that may be brought forward, to introduce the influence of popery and passive obedience into this country. But if the honorable Baronet should not be perfectly satisfied upon this point, I think I might possibly furnish him with an illustration of it out of his own family. In the reign of Queen Mary, who acknowledged the *spiritual authority* of the Pope, and who, most unfortunately for her subjects, conducted herself during her whole reign, under the influence of that authority, we read of two illustrious characters, Sir John and Sir Nicholas Throckmorton. These two gentlemen were most zealous promoters of the protestant cause, and most strenuous opposers of the influence of the Roman Catholics in the government of their country; indeed to such a length did their zeal carry them, that the lives of both of them were brought in jeopardy, and one of them, Sir, John was actually doomed to die by the malignant resentment of the Roman Catholics. Now I will venture without any risk of disagreement to assert, that in the whole line of his respectable ancestry, the honorable Baronet cannot point out to me two persons, who have contributed more to the celebrity and fortunes of his family, than the illustrious persons of whom I have been speak-

ing. And yet if I was to tell the present Sir John Throckmorton that he is bound in gratitude to the memory of these illustrious relations and benefactors, to oppose and resist any attempt that might be made, to give to the Roman Catholics an influence in the government of this country, which it is clear his illustrious ancestors would have done, I am afraid he would not think my reasoning quite satisfactory and conclusive."

We have here a striking proof of the talents for controversy of Sir John's opponent. In the same masterly manner he argues every point in his *considerations*. In defence of Lord Redesdale when Lord Chancellor of Ireland, he maintains with him—

"That the Romish Clergy, especially the Irish, are a great and compact body, a species of corporation with all the forms and gradations of a distinct and firm government; connected by notice with the government of the country, and utterly incapable of being so connected. Standing in open defiance to the law, exercising an authority which the law expressly forbade, and representing those whom the law has placed in possession of the powers, the dignities, and the emoluments of the national church as *Usurpers*, of these powers, &c.

See the remainder of the Chancellor's patriotic speech, p. 64 and 65. Mr. Coker draws two very important conclusions from it. 1st, That it would be the highest folly under such circumstances, to suppose the Roman Catholics had no design upon the protestant establishment in Ireland; and 2nd, That the ecclesiastics of that religion, do not, as they pretend, confine themselves to the exercise of a spiritual authority, but that they usurp an authority most seriously affecting the secular and temporary concerns of their votaries, and this in submission of the constitutional authorities of the country, and under a power derived from foreign authority.

Sir John's attempt to lessen the weight of his present Majesty's coronation oath, is shewn to be fallacious, and the reported scruples of his Majesty when the measure of admitting the Roman Catholics to seats in the legislature, are shewn to have been well founded; and a fresh proof of his paternal care, and inviolate attachment to the constitution in church and state.—

With regard to Sir John's opinion that no detriment to our church establishment would result from granting the prayer of the Irish petition, Mr. Coker very properly reminds him, of the promises of King James II. before he ascended the throne and afterwards, which cost him his crown.

Thus have we given a sketch of this valuable pamphlet, easy of purchase, and worthy to be preserved in every protestant family, as a caution against the daily increasing secret influence of the Roman Catholics, the number of whose priests, and places of worship in and about the metropolis within a few years, has very much increased.

ART. X.—*Notes on the West Indies; written during the Expedition under the command of the late General Sir Ralph Abercromby; including Observations on the Island of Barbadoes; and the Settlements captured by the British Troops upon the Coast of Guiana: likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints regarding the Seasoning, or Yellow Fever of Hot Climates. By* GEORGE PINKARD, M D. *of the Royal College of Physicians, Deputy Inspector General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary. In* 8vo. 3 *vols.* Longman and Co. 1806.

THE distinguishing characteristics of this work, are modesty and merit: the first is discernable from the following passage of the Introduction.

"From the intreaties of a friend, the following *Notes* were written for his private eye: from the solicitations of other friends they are now offered to the eyes of the public. The former were tender persuasions, and, in obeying them, the author had much and sincere gratification: he wishes he could feel as well assured that he is pursuing the path of wisdom, by yielding to the latter. But he is too sensible that what may be amusing, or may even be deemed valuable, in the closet of friendship,—may be very unfit to meet the less prejudiced judgement of the world; and he is not without many apprehensions, lest a flattering partiality—a partiality which often deals praise, where no merit is due, should have induced him to present to the public, what ought never to have escaped beyond the limits of private perusal.

With regard to our second assertion, we trust it will be justified by the candid opinion of his readers, for the whole is written in an animated style, which enlivens description, adorns narrative, and gives additional pleasure to information; and under these three general heads, the work may be classed.

The first volume, the object of our present review, contains *thirty-three* letters to the author's friend; and opens with two

from Southampton, where he joins the army destined for the expedition: his observations on the commencement of the correspondence, exhibit a pleasing specimen of his style, from which an immediate judgement may be formed of the composition of the subsequent pages.

"The happiness we enjoy by preserving an intercourse with our friends, when separated from them, beyond the reach of personal interview, ranks amongst the highest blessings of civilized life. The social principle which attaches man to his species, influences him wheresoever he may be placed, or whatsoever his condition,—it prevails equally in savage life and in polished society; but it is to navigation and the art of writing, those powerful engines which have established a freedom of intercourse throughout the wide extent of the globe, that we are indebted for the superior enjoyment of communicating with far distant friends, and thereby rendering our separation less intolerable."

After paying his respects to Sir Ralph Abercromby, and the Inspector General of hospitals, and reporting his appointment to both, our author put himself for the first time under military command, and his reflections on this surrender of that uncontrolled liberty to which he had been always accustomed, created a momentary impulse of uneasiness; it recalled to him the days of his youth, when at school, and subject to the will of a master; and reminded him of anticipating as the consummation of his best wishes, the proud and happy period when he should arrive at the power of self-command. From the quarters of the commander in chief, he accompanied the inspector general to visit the sick in the military hospital, and, in professional duty, soon forgot the wayward feelings of a discordant moment.

The scenery, promenades, and amusements of Southampton, are briefly noticed in the second letter; they were too well known to require more; but upon visiting the camp, he makes an useful remark respecting strangers, who in gratifying the same curiosity, are too apt inconsiderately to wound the feelings of the soldiers: a degree of horror, he observes, having overspread the nation from the late destructive effects of the yellow fever, or what the multitude denominates the *West India plague*, insomuch that a sense of terror attaches to the very name of the West-Indies; many, even considering it as synonimous with the grave; and perhaps it were not too much to say, that all who had friends in the expedition, apprehended more from disease than from the sword. Such discouraging sentiments unfortunately were not concealed from

the troops. The fearful farewel of desponding friends was every day and every hour, either heedlessly, or artfully sounded in their ears. People walking about the camp, attending at a review, or a parade, or merely upon seeing parties of soldiers in the streets, were heard to exclaim—"Ah poor fellows! you are going to your last home!

"What a pity such brave men should go to that West India grave! to that hateful climate to be killed by the plague! poor fellows, good bye, farewel! we shall never see you back again."

As these remarks were intended to be useful, they find a place here, for that purpose, in the hope that the gay and idle of every rank who visit camps, or reviews of our gallant soldiers, at their appointed places of rendezvous previous to their embarking for foreign service, will be careful to suppress their compassionate feelings upon such occasions, and not fill the minds of those who are going to expose themselves to all the dangers of voyages, all the hardships of fatiguing marches, the sickness attending change, and all the other calamities of war, with agonizing reflections, and direful forebodings of their future.—Humanity dictates a widely different conduct to cheer, to encourage our brave countrymen in the duty we owe them in gratitude for risking their lives, to secure honour and independence, in the rank of nations to their dear country, with safety and tranquility to their visitors—to every individual they leave at home. That this admonition is necessary, the writer of this review can bear testimony; the same unfeeling, or ill timed remarks as those complained of by Dr. Pinckard, having been experienced by the troops who were sent out on the fatal expedition of the *Helder*.

Pursuing a chain of moral reflections arising from what he had seen, and applying them to his own situation;

"He feels the necessity of establishing it as a principle, to view occurrences in their best light, and instead of repining that more cannot be obtained, to seek comfort from what falls in his path. Were we to adopt this as a leading maxim in all situations, it is more than possible that we might often have happy hours, where we know only those of misery; for such a principle applied with wisdom, would tend very much to blunt the sharp thorns of life. As if the evils of the world were not enough severe, we, too commonly attach ourselves to the unhappy face of events, brood over fancied sorrows, and eagerly multiply our disappointments, wholly overlooking the more favorable features from which peace, harmony, and comfort might be derived."

"This gloomy tendency of our disposition forms a remarkable

characteristic between the people of England, and those of France. A Frenchman, let the affairs ofthe moment be never so adverse, always finds wherewithall to attach his better hopes; from this facility of yielding to events it has been said that the French people know how to play the game of happiness better than the English: it may be so, but still it is possible that the principle, to which I allude, may be carried to excess. Where it is the effect of a patient and manly fortitude, and employed to support us against injury, misfortune, and disappointment, it is both amiable and virtuous, and may be dignified with the title of philosophy. But it is sometimes the effect of frivolity, or depravity; is connected with vice and dissipation, and highly unworthy, when proceeding from this source; it supersedes all the finer feelings and sentiments of the mind. It destroys the natural affections, and weakening the attachment, which ought to exist between man and man, tends to make mere egotists of us all."

"Notwithstanding my determination to pass over the ills of my present employment as lightly as possible, I confess myself to be one of those dull Britons, who hope never to see the period when French levity shall supersede John Bull's sedate integrity. If a Frenchman dissipate the passing moment with greater mirth and chearfulness still there is a something in the more solid attachment, and the blunt honesty of an Englishman, which is more important, and more interests, and engages our esteem. As a stranger, or traveller, I look not for friendship, or confidence, and have always hailed that urbanity and ease of manner, which makes the moment pleasant; or have been in good humour with that smooth and intended politeness which means—nothing at all! but when residing among Englishmen—my countrymen, whom I regard more as the relatives of one great family, I have always seemed to expect a degree of stability and sincerity, which it were idle to look for in the mere traveller's hour."

"The plodding pursuits and sober attachments of the English, possess not sufficient *goût* for the appetite of a Frenchman, whose life may be said to constitute one system—one continued series of intrigue. In all his occupations he requires the high seasoning of variety; whatever the subject of his pursuit, intrigue is always the condiment; without a spice of intrigue the board were insipid, however sumptuous. A Frenchman troubles not himself with the affections; but is a dupe to his passions. His attachments wear away with the moment, and are not thought of beyond the period of being convenient to his purpose. He is often disappointed, but never dismayed. All regret for the past, he buries in some new scheme or adventure. If one project fails, he, instantly, flies to another, exclaiming—*Ah, Diable, cela ne me convient pas. Il y faut un autre projet. Allons! tâchons encore.* If he succeeds not to-day, he has always a new plan for to morrow. If discomfited in the scheme of the morning, he feels certain of success in the *nouveau projet* of the evening. Something new, something not of plain or ready attainment—something possessing a real or fancied intricacy is always imagined, or attempted. No matter how vast

or how frivolous the object—whether a revolution of the state, or a game of *Loto*. It diverts his attention, dissipates the moment, shields him from the sadness of disappointment, and shuts the door against *ennui*. From the conduct usually pursued, it would seem to be a leading feature in the character of a Frenchman, not to attach himself seriously or permanently to any thing; but to avail himself of all passing circumstances, yielding to each, or causing each to yield to his purpose. In this way he travels through the great journey of life with less care and sorrow than the more sedate people of other nations; sombre reflection offering no impediment to a path, which at every step, bears his loved motto,—*Vive la bagatelle.*"

Our readers are requested to pardon this digression from the main subject, in favor of a declaration it was intended to introduce, namely, that the same easy and pleasing strain, wherever the subject will admit of it, runs through the whole work—of which, we shall take the liberty to present some further examples.

Quitting Southampton our author's next arrival is at *Portsmouth*, which he calls, the *Wapping* of England, and in truth his ludicrous description of a Portsmouth poll and the progress of a long absent tar, upon landing there, and being seized upon, as lawful prey by one or more of those Dulcineas, who soon ease him of his load of prize money, bears a close resemblance to the vicious scenes of the London Wapping. The narrative of the profligacy seen in open day, upon the streets of Portsmouth, p. 37 to 39, is too indelicate for female readers; but taken collectively we know no work better calculated to afford them rational entertainment, or to tempt them to lay aside the fascinating novel, in order to give the preference to real facts, and transactions, which improve the understanding, and amuse without corrupting the heart, and vitiating the intellectual taste.

Amongst other objects usually visited by strangers in and about Portsmouth, the Dock-yard the fine walks upon the ramparts, and Haslar hospital, are the principal; the two former have been so often described, that repetition is unnecessary; but the description of the hospital, as given by Dr. Pinkard, who in his professional character examined more attentively and more minutely than common visitors, is peculiarly interesting, especially at this time, when so many brave seamen, *a race of heroes!* as he justly styles them, are liberally accommodated in their sufferings, after having fought the battles of their country, and vanquished its inveterate enemies. in this noble asylum, admirably calculated for this important purpose From the particulars detailed in pages 48 to 49, we shall only borrow one or two striking circumstances;

" Haslar hospital is built in an open, airy situation, near the sea, a short distance from Gosport. The sick and wounded are brought in boats from the ships at Spithead, and conveniently received on shore at a landing place at the hospital. This great building is fitted for the accommodation of *two thousand* patients, together with houses for officers and the medical attendants, a chapel, a laboratory, a variety of offices, and thirty eight acres of pasture land belonging to the institution, (supplying that necessary article milk from its cows,) enclosed within a high brick wall, with iron gates, and a porter's lodge at the entrance, which no stranger is permitted to pass, without leave of one of the resident lieutenants; or the porter first announcing his name to some officer of the establishment.

Much to the credit of the country, this noble asylum likewise offers apartments for sick and wounded officers, where those who from convenience or necessity, wish to avail themselves of the benefit of the institution, may find every aid and comfort their situation demands.—Nothing necessary to the establishment has been omitted. It is a distinct building, separated from all others, and from possessing every essential within itself, is as complete as it is liberal, and does honour to the reign of George the second, who has the merit of being its founder.

The hurry and bustle occasioned by the notice for a general embarkation, we can well imagine " to an unconcerned spectator must have been a most ludicrous and diverting scene, and such as might have afforded full scope to the all-animating pencil of Hogarth."

Resolving to cull our author's almost numberless flowers with a sparing hand, we forbear touching the very humourous scene exhibited from page 80 to 83, which we think hardly possible to be read without exciting all the risible faculties of man. Passing over the various occurrences, from the author's sailing to Spithead, in the Ulysses, an old forty-four gun frigate, in company with his three medical friends and associates, Doctors Henderson, Master, and Cleghorn, we proceed briefly to notice, that this vast armament, the ships of war and transports exceeding two hundred sail, had been long expected in the West Indies, but suffered many delays, in England, owing to various causes, amongst others a dreadful storm, which obliged the fleet to return to St. Helena's in a sad disabled state. The admiral's ship, the Commerce de Marseilles, with the commander in chief, general Abercromby, and nearly two thousand souls on board, was in the utmost peril, and so much damaged as to be unfit for further service. Several vessels of the convoy were lost on our own shores, others were wrecked upon the coast of France. The Ulysses was now ordered to make a running passage with the troops for Martinique, and the Doc-

tors Pinkard and Master to remove to the Lord Sheffield, in which ship they embarked for Barbadoes. "The outset of the voyage had a promising aspect, the sun shone, the sea was smooth and undisturbed, and the multitude of ships, increased to nearly three hundred sail, created the idea of a whole nation moving upon the waters. It was a proud emblem of England's glory. We appeared to command the whole empire of the main; and the prospect being calculated to excite flattering hopes of victory and success, could not fail to be viewed by every true Briton with delight."

But this charming scene was soon changed; they had advanced but little on their passage, before a dire reverse succeeded. A dreadful storm came on, which separated the fleet: many of the ships, unable to resist this second shock, were obliged to put back into port; some joined admiral Christian, by whose care and exertion most of the scattered fleet was again assembled, others, however, totally lost the convoy.

The Lord Sheffield was among the latter, but when the weather cleared up they fell in with a small division of the fleet, with which they sailed several days. Further repetitions of the storm again separated them, and they were tossed about, seeing no more than three, sometimes but two, and often only a single ship, until at length a final separation took place, and the Lord Sheffield was left quite alone. The afflicting and very distressing events which occured during this storm, are related in pathetic language. They were sufficient to appal even the veteran seaman: no wonder then, that unused to such an awful crisis, when the water poured in upon him from every quarter, our author seemed to feel that the ship was positively sinking.

The voyage was tedious, owing to returning adverse gales, but in the course of it our author became more reconciled to the watery element, so as to feel little alarm during a gale, and even to join in the smiles and jokes of the ship's company, at the ludicrous occurrences which happened among the passengers. But here, for the present, we will take leave of our entertaining traveller, with whom we shall have the pleasure to resume our intercourse in the next number.

(To be continued.)

ART. XI.—*Essays chiefly on Chemical subjects. By the late William Irvine, M. D. F. R. S. Ed. Lecturer in Materia Medica and Chemistry, in the University of Glasgow: and by his Son William Irvine, M. D. London:* J. Mawman. 8vo *price* 9s. in boards, 1805.

EIGHTEEN years have elapsed since the death of Dr. Irvine whose theory respecting the capacities of bodies for heat, has divided with that of Dr. Black, the opinions of the philosophical world. During this interval a revolution, unprecedented in the annals of science, begun in this kingdom, and most rapidly promulgated by the exertions of our learned neighbours, has overthrown that arrangement of facts which first entitled Chemistry to the rank of a system, and has established a new and more comprehensive order. But though by the subversion of former doctrines, much fallacy has been detected, and many natural phenomena, before inexplicable, have received satisfactory elucidation, yet the prime agent of chemical changes, heat, is in itself so subtile and intricate, that all opinions concerning its peculiar nature, or the mode of its operation, can only be received as plausible hypotheses. The conjecture of Dr. Black that heat, when in certain cases it disappears, is chemically combined, has been received by men of most able judgement and profound acquirements; but on the other hand names of as high authority can be adduced in support of Dr Irvine's doctrine, that the heat which seems to disappear, does not become combined, but may be accounted for by a reference to the increased capacity of the body under examination, which requires larger portions of that matter or quality to produce equal effects on the thermometer.

In order to give an ample statement of the latter theory, and to explain those parts of the subsequent essays which refer to it, the editor, in four original tracts, has collected and discussed the various speculations on the subject of heat, with ability and candour.

We shall not present our readers with a complete analysis of this enquiry; partly because the subject is generally known, and partly because the author has not arranged his facts and conclusions in such an order as to admit of a perspicuous abridgement.—It will be sufficient for us to give a brief outline of the theory of capacities, as applied to the different states of the same body, and the defence here made against the principal objections to it. Dr. Irvine concluded,

"That the reason why a body cannot be heated while it is melting is, that it is then changing its capacity. From a substance that was easily heated, it changes to one that is heated with difficulty. All bodies in a fluid state seem to be heated with more difficulty than when in a solid state. Not that a body in a fluid state transmits heat more slowly than when the same body is in a solid state. On the contrary it transmits heat better in a fluid than in a solid state. But the same quantity of heat applied to the same body in a solid form, and in a fluid state, will heat the solid a greater number of degrees than it will the fluid.—In these cases, the quantity of heat in the body does not alter by the change of form. All that happens is, that the same quantity of heat produces a greater effect in heating in the one state than it does in the other."

Therefore the heat absorbed by ice during its conversion into water, without increase of temperature, only seems to become latent, and is really employed in keeping up the temperature while the capacity is changed. To this opinion Dr. Black objected that the cause of fluidity is not explained by it, which according to his doctrine is accounted for by the combination of the latest caloric, with the changing body.—And that as water, when its degree of heat is above 32° is always liquid, so when its sensible heat is below 32, it should always be solid. But this is not constantly the fact. Water in some circumstances can be cooled to 7 or 8 degrees below 32° without being congealed, and on disturbing it, heat is evolved and a proportional part congeals. This heat is considered to have been latent and the cause of the protracted fluidity.—In reply to these arguments it is stated in effects by our author, that the cause of fluidity is not necessarily involved, in this consideration of the capacities of bodies, nor is the investigation of that cause in any respect necessary to establish the truth of the theory in question; and that the extraordinary fact, that water can be cooled to a lower degree than 32° might with equal reason be insisted upon, so as to require an answer from the supporters of the opposite theory. It might be asked, how does it happen that a chemical combination of ice and caloric, which cannot be decomposed by the confessedly superior attraction for heat, of the cold surrounding bodies, can be suddenly, and as it were magically, dissolved by mechanical means, by a slight percussion.

The second part of this work, consists of essays on various subjects, by the late Dr. Irvine. These we are informed "were many of them read, and all of them intended to be read, before the Literary Society of Glasgow, between the years 69 and 84," but not being designed for the press, were left in an unfinished state.—In selecting them from the manuscripts of Dr. Irvine, it appeared to the editor, "that wherever he could find any complete essay regarding heat, in which peculiar doctrines were

maintained, such an essay would be acceptable to the public though they may already be in possession of the principal facts contained in it. There is always a desire to understand the terms and method employed by any discoverer or inventor of theories — The other treatises were added, from a conviction "that the pursuits of an ingenious mind cannot but afford amusement, as well as instruction."

Essay I. On heat produced by mixture, is without date. In this essay the opinions of philosophers relating to the subject are investigated, and to it we must refer our readers who are desirous of tracing the observations that first led to the theory of capacities.—We shall extract the conclusion, in which the author has given the result of his enquiries.

"I have used the term cause of heat, rather than latent heat, or any other term, in deference to the opinion of those philosophers who conceive heat to be quality, and that a latent quality is no quality at all. I have used the term cause of heat though I do not know what that cause is. It surely, however, has a cause, and whatever this may be, it cannot be subject to it's own effect. All that we know is, that this cause produces a greater effect in heating different bodies. It produces a greater effect on mercury than on water in the proportion of five to one, if there is any truth in the experiments I have made. It appears that it produces different effects even on the same substance in different forms. It does not produce effects in proportion to the quantity of matter in bodies, since if this were the case it should produce when applied to equal bulks of mercury and water, only 1-14 part on the mercury which it does on the water; whereas by experiment it produces on equal quantities of matter of the two bodies 28 times as much upon the mercury as it does on the water. In this respect it is very different from the substance which is the cause of gravity, which acts equally on equal quantities of matter. So that the gravity of the whole earth depends on the effect of this cause acting on every particle of it in proportion to it's quantity of matter. In consequence of which the power by which one heavy body attracts another, diminishes as the squares of the distances increase. How the cause of heat which affects equal quantities of matter differently, should in a number of bodies equally heated, have the power of heating bodies at a distance which diminishes in the same proportion, I do not know. I am equally ignorant whether the heat produced in those mixtures, where bodies are inflamed and consumed, and never capable of exhibiting the same appearances again, be owing to the cause which I have just assigned. It is very difficult to contrive experiments that will shew whether or not this is the case. There are even some experiments on the heat produced by mixing fluids that are not destroyed, which it is difficult to understand according to our theory. Whether these depend on some accidental circumstances, or some other property of heat, must be left till experiments have furnished a sufficient number of facts of this kind—whether the substance which is the cause of heat be a fluid of a subtile nature which pervades the densest bodies,

of the same or a similar kind with the electrical fluid, or that fluid which makes bodies cohere, or that which is the cause of animal sensation, is unknown. It might perhaps be possible to imagine a fluid endowed with such properties, as by dint of a little mathema ical reasoning, might be made to agree with all or most of the phenomena hitherto known. But then it is in the power of an accidental experiment to destroy the whole structure we had been at such pains to rear. It will be more useful to leave those inquiries, and follow the method proposed by Lord Verulam, the most certain in assigning the causes of the phenomena of nature. "Non fingendum aut excogitandum sed inveniendum est quid natura faciat aut ferat."

Essay II. "On the effects of heat and cold on animal bodies." Read A.D. 1769, contains many valuable observations on the temperature of animals, their power of generating heat, &c. The author offers a conjecture that the blood of hybernating animals freezes at a temperature too high to affect their nervous system.—"Hence if an animal, whose blood froze before its nerves were destroyed, were exposed to a sudden cold, it might be reduced artificially to this state of insensibility, like the animals which pass the winter in this state of inaction, and restored to life whenever we pleased, by a gradual application of heat." No experiments are offered to strengthen this supposition. There is reason to apprehend that more complicated changes added to peculiarity of organization, co-operate to produce this remarkable phenomenon.

Essay III. On Evaporation, dated 1773, and Essay IV, on Rain, are intimately connected —In the first of these essays the opinion of Bergman, that water is most readily converted into steam at 302° Faht. is shewn to be erroneous —Dr. Irvine considers evaporation to be the joint effect of heat and air. That the expansion of the vapour of water at a low temperature is not much less than that of steam. That some part of it ascends four miles perpendicular height, or to what the French term the level of the snow, before it condenses, that it does not return to the state of water immediately on being cooled, but that a part mixes with the air and is dissolved in it, and that the rising and falling of the barometer depends more commonly on the quantity of vapour mixed with the air, than upon winds or any other causes that have been assigned. The difference of temperature between day and night, are thought sufficient to account for the fall of dew, but are deemed inadequate to explain the casual precipitation of rain —Nor is electricity alone considered sufficient, but many conditions are supposed to operate. Thunder, wind, high mountains, cold currents, and alterations in the gravity; and temperature of the air are adducedas the principal agents of this effect.

Essay V. dated 1778. treats "On the fertility of the several kinds of soils, and the effects of lime and manures, are described. An allusion is made to the power of plants to decompose fixed air, and the editor remarks, in a note, "that Dr. Irvine always held himself to have been the first who suggested the probability of this power of vegetation to renew the purity of the common air, by reducing carbonic acid to it's principles."

The 6th Essay is on the seeds of plants. Dr. Irvine proposes some ingenious speculations respecting the period at which plants first evolve their flowers, and presumes that the seed of some annual is more perfect than that of perennial plants.

He says, "This I think, in some cases at least, shews that the reason why some plants propagate their species in a short time, is, that in the seeds all the parts for this purpose are already completely formed, and require only to be increased in size, while in the seeds of those plants which require a long time before they flower and produce seed, the plume contains only such parts as are to become leaves; the production of the flower is left to the young plant itself, which in time it produces in folds in the form of buds at the end of the summer preceding the spring in which they are to make their appearance in open day, and to propagate their species."

Essay VII. On the roots of plants—It is observed that the stem and root differ more in their infant state, than at any other period of their growth. In old plants it frequently happens that the root will become the stem, and the stem the root.—A plant may be inverted, and leaves will be produced from its roots, and roots from its stem; "But in the young root and stem this alteration of function is impossible; it never takes place till after the plant is a year old, and generally succeeds better if a part of it is two, and the rest one year old."—Much valuable information is contained in this treatise, relative to the culture of forest trees, the most advantageous modes of planting them, and the soils best adapted to their growth.

Essays VIII. and IX. On fermentation.—Contain a perspicuous view of the subject—the processes of making wine and malt liquors are described with great precision, and much originality of remark.

Essay X. On cement, and XI. on ancient cement (dated 1802 and 1803) detail some very useful and ingenious enquiries into the composition of cement.—The great superiority of Roman mortar, to that at present employed, is shewn not to depend on any additional ingredient then used, but on the proportions of coarse and fine sand mixed with the lime.—The practice of *souring* mortar as it is vulgarly termed, or suffering it to remain in a mixed state some time before it is used, is re-

presented on chemical principles to be very detrimental to its hardness and durability.

Essay XII. On the diamond, is without date.—It gives a concise account of the natural history of this gem—and from some examination of its chemical properties, Dr. Irvine seems to have anticipated much of what is now known of its peculiar nature.

Essay XIII. On the quantity of matter in bodies—dated Feburary 12, 1773—The weight acquired by combustible bodies when they combine with oxigen, is the subject of investigation, and much ingenuity is employed to unravel the mystery. The discovery of oxigen and its properties has explained many of the phenomena, but this essay contains observations and experiments that well deserve further research.

Essay XIV. On water, dated 1771. The changes produced on water considered as the principal food of vegetables, constitute the first part of this enquiry. Its solvent powers are next examined, and Dr. Irvine seems to have preceded Bergman in discovering that water impregnated with carbonic acid is capable of dissolving chalk—The Editor observes in a note, that

"The records of the Society to which this Essay was communicated, and the recollection of many of its members of unblemished integrity and enlightened minds, would readily, if necessary, give the most precise evidence of the correctness of the date, which is moreover affixed to the manuscript by the author's hand. This precision is requisite in this instance to shew that the observations contained in this Essay, on the solubility of chalk in water impregnated with carbonic acid, were made without any knowledge of Bergman's experiments on the same subject, which did not take place, or at least were not published, till the year 1774.

Having given a general view of the subjects of these Essays, it will be unnecessary to offer any comment on their particular merits. The well earned celebrity of their Author is alone sufficient to command the attention of the public, and can receive no increase from any encomiums we can bestow. To the Editor, philosophy is indebted for the publication of a work which bears most satisfactory confirmation to the remark of Professor Robison, "That the studies of such a man as Dr. Irvine, must have been extremely ingenious and important."

The third part of this work consists of two experimental Essays by the Editor. The first of these on "Latent heat," has already been published in Nicholson's Journal. The second on the affections of sulphur with caloric, presents some results worthy of attention, but not of a nature to be offered to our Readers in an abstract form.

Jones, Printer, Chapel-Street, Soho.

MONTHLY CATALOGUE.

ART. 12.—*A Treatise on the Origin, Progress, Prevention, and Treatment, of Consumption. By John Reid, M. D. Member of the Royal College of Physicians, Senior Physician to the Finsbury Dispensary, and Lecturer on the Theory and Practice of Medicine.* 8vo. 318 *p.* 8*s. Boards.* Phillips. 1806.

EVERY contribution to the knowledge of consumption must be considered highly valuable when delivered as the result of experience by a regular and judicious practitioner. Dr. Reid, who has held for many years the appointment of Physician to the Finsbury Dispensary, has been long known to the public by his accurate monthly report of diseases which have occurred in that charitable institution. Such records are of more importance than may generally be apprehended.

The physician who institutes such a periodical review of his experience, must greatly improve his talent for observation; habits of labour are produced without anxiety or fatigue; and perspicuity of thought, and a facility of composition, are more readily attained.

In the work before us, the author has chosen to explain his opinions according to the theory of the late Dr. Brown. To us it appears of little consequence, if a successful method of practice be adopted, how the phænomena of disease or the operations of medicines are accounted for. Of this system we shall give the author's compressed account from P. 7.

'As frequent opportunities will be afforded in the course of the following pages to illustrate the great and important revolution which has been effected both in the theory and practice of medicine, by the application of inductive reasoning to the science of life, and the doctrines of health and disease, it may not be improper to state the general outlines of the Brunonian doctrine, which, whatever may be its extravagancies or defects, is the only theory of medicine that in its first principles rests upon the firm and indestructible base of a genuine philosophy.

'Every change which is effected on the solids or fluids of the living system is subordinate to, and consequent upon, a certain degree of action in the animate fibre. This action is produced upon principles entirely different from the impulse of mechanism, or the attractions of inanimate matter. It is governed by peculiar and exclusive laws. The powers by which it is generated are the powers by which life is sustained. Health consists in its regular maintenance. The various modifications of disease are in their origin entirely attributable to its derangement, and death is the inevitable and immediate consequence of the loss of susceptibility to its production. The principle by which

the movements of the inanimate creation are regulated is termed gravitation. This is a term employed to express a demonstrated fact. In like manner, the principle by which living action is produced and directed is denominated excitability. The most prominent characteristic of excitability is, that its expenditure and accumulation are in the inverse ratio of the application of powers which excite into action the living fibre. This general law admits of, and requires, several very considerable and important modifications, some of which will be considered in the ensuing pages. It has been judged necessary to state the principal data upon which the system of Brown, "which is the philosophy of organised nature," has been established, in order to render intelligible the remarks and illustrations which are to follow. It may be proper, before we conclude this general introduction, to observe, that a recent attempt has been made to found a doctrine of vital phænomena upon the basis of chemical union: the modifications of which excitability is susceptible, have been supposed explicable upon the principles of chemical attraction; and even the faculties of intelligence have been imagined to be capable of being resolved into the laws of chemistry.' P. 7.

To the cure of confirmed consumption the author does not pretend; his object is *prevention* in those constitutions which are disposed to this baneful malady: he appears therefore to have watched with solicitous accuracy and earnest attention the incipient traits, the *avant coureurs*, which announce the approach of phthisis pulmonalis. That the reader may form an adequate judgement of the author's habits of discrimination, we shall extract his account of the varieties of this disease.

'Three varieties of constitutional predisposition to scrophulous ailments, as characterised by external marks and general susceptibilities, admit, perhaps with some degree of accuracy, of separate delineation. As this observance is particularly important in relation to preventive medicine, the author will not be regarded as unnecessarily particular in stating the result of his observations with respect to these peculiarities.

'It has been with propriety observed, that "other tokens of scrophula frequently occur with black hair and dark eyes;" and in these subjects the phthisical disposition is perhaps for the most part more exquisitely marked than in any other. Under the first variety, therefore, of those who by temperament are remarkably obnoxious to this affection, the author would class the weakly and irritable, who, with transparent skin or fine complexion, have dark hair and dark eyes. In these subjects, the external marks of scrophulous derangement immediately to be noticed are of less frequent occurrence. The constitution is characterised by great sensibility to external impression; and as youth advances, the mental affections display themselves, if not with extreme vividness, with much facility and force. Impressions are readily made, but not so easily erased. A peculiar disposition to hæmorrhage from the nose and lungs in early life characterises this temperament, and from the latter more particularly, at that critical period when sexual peculiarities are about to be developed. Sound teeth, with a peculiar degree of whiteness and transparency, have been said to attend every species of consumption. This is by no means the case: but in the constitution

we are now describing, there is perhaps less disposition than in any other, to caries in the teeth, which have in general a more than ordinary appearance of transparency or vascularity.

'The characters which have already been enumerated as denoting consumptive tendency according to the generality of writers, particularly and properly, perhaps, apply to the second variety. In these constitutions there is an extraordinary liability, from slight changes to temperature, to those glandular affections of the neck which are vulgarly termed the kernels or almonds of the ears. From accidental circumstances, discharges of blood from the nostrils frequently occur in early life; but hæmorrhage from the lungs, about the period of puberty, is by no means equally general, or occasioned with the same facility as in the preceding variety. Scrophulous affections of the joints in these constitutions are particularly prevalent: but liability to disorganization of the lungs does not appear so remarkable as in the temperament above described, unless assisted by defective conformation, or other adventitious circumstances. The teeth are frequently sound, and free from caries, but not perhaps in so observable a degree as in the former case. Affections of the mind are vivid and transient; and indeed the constitution, mental and bodily, approaches nearer to what has been generally termed the sanguine temperament.

'In the third variety are observed symptoms nearly the reverse of those immediately preceding. This last has been termed the phlegmatic scrophula, by a modern author, in compliance with medical nomenclature. The former characters of extreme irritability are here exchanged for a considerable degree of torpor. The impropriety of supposing an absolutely necessary connection between consumption of the lungs and scrophula, is perhaps illustrated by this variety of scrophulous temperament; for here there is a marked predisposition in a superior degree to glandular derangement, while susceptibility to impression from causes productive of phthisical disorganization, is by far inferior to that observed in other instances where no positive indications of scrophula shall have preceded the pulmonary disorder. Tabes, or general consumption, is perhaps more frequently ingrafted on this temperament than consumption of the lungs.

'The colour of the eyes is here, for the most part, but not necessarily, gray, the pupil large and fixed, the upper lip tumid, the hair is indifferently light or dark, complexion pale, but always suffused with hectic, partial, and transient redness, when absolute disease takes place of mere prædisposition. No peculiarity is observable in the teeth, excepting the comparative tardiness of their appearance in infancy. The mind partakes of the bodily torpor and indisposition. As growth advances, which is generally tardy, and often marked by extreme irregularities in consequence of insufficient deposition of bony matter, constitutional tendency is not to hæmorrhage from the lungs, or inflammatory affections of the joints, but more particularly to tumefaction of lymphatic glands, scrophulous ophthalmia in a remarkable degree, and general derangement of secretory organs. But the circumstance which requires particular and attentive observation, as characteristic of this general torpor, is that enlargement and hardness of the belly to which infants of the constitution now described are so remarkably disposed. This is

a symptom almost constantly present. It arises from debilitated and deranged action in those glands by which the food is assimilated and formed into chyle: a general atrophy and obstruction of growth is therefore the necessary consequence of its existence to any considerable extent.' P. 164.

After this copious extract we must take leave of Dr. Reid, and refer the inquiring practitioner to the work itself.—It is but justice to remark, that this Treatise is written in a manner very superior to the generality of medical publications.

ART. 13.—*The Medical Observer, No.* 1. *On advertised or empirical Medicines, &c.* 8*vo.* 2*s.* 6*d.* Highley. 1806.

IT is not accounted liberal to judge the actions of men by any supposition of their motives: but there is obviously so much more of design in this work than is fairly avowed, that we cannot help suspecting some unworthy underplot. If the 'Medical Observer,' which is professedly undertaken to expose quackery, had proceeded upon a regular system of analysis of the composition of empirical medicines, or if its authors had given copies of receipts from the Patent Office, then the public, as well as the regular branches of the medical profession, might have been enabled to estimate their several merits: but no such measures are here adopted. The constituent materials of quack medicines are given upon unauthorised assertions, and often accompanied with scurrilous biographical anecdotes of their venders. Anonymous letters, expressive of the bad consequences of certain nostrums, or an assumed theoretical disapproval of their qualities as applicable to the diseases for which they are said to be remedies, are the only evidences produced against this base traffic of quackery. These sweeping editors, however, show a different face in another direction: —

'An enquiry into the compounding of medicines by apothecaries' boys, so much complained of by our worthy compiler, *will* constitute part of our next Number, which *will* be devoted to investigation of the practice of the *medical and chirurgical professions*, and the business of chemists, druggists, and apothecaries.' P. 46.

A very modest task indeed! and classes well with the criticism on quack medicines.—The remedies pointed out for the abuses now complained of, are—to 'summons the offenders before the College of Physicians,' and 'an appeal to the legislature' for more effectual laws.

In this last intention, a connexion appears to betray itself with a *soi-disant* medical reforming body, already effervescing in some remote corners of the metropolis. A spirit of medical litigation, and a more extended system for common informers, are ardently inculcated; whilst some particular professional men, and some particular public medicines, are commended so pointedly, as to induce a suspicion that those very persons are the disinterested editors of this Medical Observer.

The unreserved manner in which the names and characters of many persons are handled, may possibly make this knot of critics practically acquainted with the law: with literature and science they seem to hold no relationship. At P. 17, they say—

'We are entirely unacquainted with sir John Hill's character: but if he were a regular physician, we are persuaded he would never have recommended such a medicine in those diseases.'

Be it our task to inform them who this said sir John Hill was: and although they never 'heard him extolled as a botanist,' yet he wrote twenty distinct books on botanical subjects, besides several other tracts and translations, many of which may be found at this day on the London book-stalls. Under the patronage of lord Bute, sir John Hill had the management of the Royal Gardens at Kew, with a handsome salary. He practised as a physician in London, was a knight of the polar star, and died of the gout in November, 1775.

That the profession of medicine labours under many defects, and that the public often suffer in consequence, are truths admitted by all well-informed and honest men: but no man of experience in public affairs, or who possesses a moderate stock of knowledge in human character, can ever hope for any amendment in a matter so full of difficulties, from the ill-directed efforts of incompetent or self-interested persons.

ART. 14.—*Fatal Curiosity, or the Vision of Silvester: a Poem, in Three Books. By Joseph Bounden.* 12*mo.* 4*s.* 6*d.* 120 *p.* Longman *and* Co. 1805.

THE author in his preface acquaints us that this work is the first production of a very young man, composed while he was engaged in his profession, and committed to paper as opportunity occurred. Perhaps these reasons ought not to be admitted at the bar of the public as apologies for imperfections, since very young men may have recourse to the mature judgement and advice of their older friends; and there does not appear to be any pressing necessity why a poem should be committed to publication, until the writer has rendered it as perfect as he is able. We urge this censure with some regret on the present occasion, because the author appears to possess an eminent share of poetical talent; and the principal objections we have to make to his poem are, that its defects of language and of plan are such as might have been easily removed by the suggestions of a critical friend.

The design of the work is to show the wisdom of the Creator in denying to man a knowledge of futurity, and to prove the impossibility of supporting life under the dreadful anticipations arising from that knowledge, if it could be obtained. It is comprised in three books. In the first the subject is proposed: Silvester is introduced, with an enumeration of his motives to happiness. His wealth, prosperity, the splendor and refinement of his mansion, his spouse, his family, his eminent situation as a patriot, his influence and will to produce happiness around him, and his mental enjoyments, are described in poetry, almost always happy in the conception; and in language varied in its music, frequently elevated in its phrases, though too often faulty from a want of that last delicacy of ear, which, when acquired, excludes every tame and common-place expression. After a comprehensive description of the stores of knowledge communicated by Silvester to his children, he proceeds to open the only cause of disquiet which oppressed his mind:—

'But not the pleasant, the delightful task
Of forming their young minds, his constant care;
Nor all their smiles, nor all their duteous acts;
Nor joys divine of blest connubial love;
Nor charms of friendship; song of early lark;
Nor Nature's loveliest scenes that round him glow'd;
Nor praise bestow'd by thousands he had blest;—

'Nor endless wealth; nor sweetest inward bliss
Of an approving, unreproaching heart,
Could give him peace or rest:—He sigh'd to pierce
Through the thick mist of dark futurity—
Insight to man denied!'

In the scenery of a rural evening, Silvester wanders forth, and is overcome with sleep in a solitary retreat. His guardian spirit appears to him in a vision, and urges the folly of his wish, and the curse which would attend its completion. Silvester persists, notwithstanding the solemn warning of the spirit; and his wish is granted—concealing only from him the circumstances of his own death.

The second book of the poem contains a prospect of futurity, which reminded us of the similar fiction of the Angel and Adam in Paradise Lost, from which the present writer must no doubt have taken his original idea. The futurity of Silvester is not, however, that of remote ages, but of a period close at hand. The vision shows him a surviving wife absorbed in grief, but afterwards rendered calm by time, and again bestowing her love on a favored suitor; the interests of his children attacked by friends who had hitherto enjoyed his confidence; the arrival of those children at manhood; crimes, misfortunes, seduction, oppressions; the anticipated evils of approaching times pass in review before him; and he sees all that was dear to him vanish, and become dissipated from the face of the earth. He awakes to prospects most dreadfully altered. No longer capable of pleasure from the affection of his wife; beholding in his children sources of present agony, from the contemplation of the future respecting them; cut off from all confidence in his surrounding friends; his miseries are displayed in a detail of incidents, which, though in several instances too long and declamatory, are in others poetical and sublime. A mixture of both these characters appears in his description of the man without hope.

'Even Hope, the wretch's utmost refuge 'midst
Life's heaviest miseries, is denied to me:
I know the future, therefore have no hope;
And missing that, lose more felicity
Than all the future good unmixt would give.
No more enraptur'd fancy can indulge
Anticipation; fondness paint no more
Honor and peaceful bliss for those I love:
A terrible and hopeless certainty
Shuts these enchanting pictures from the view.—
Hope is the beggar's feast; the culprit's pardon;
The smoother of rough fate; the labourer's ease;

The only palliation of man's woe;
The brightest sun-shine of life's fairest day;
The soul of life and pleasure: life exists
But in it; and, without it, is not life,
Nor aught that can be borne—a joyless gloom,
A solitary wilderness of woe,
A never-ending night, winter, and death.'

In this state of desperation and despair, the torture of his mind rapidly augments, his life is terminated by suicide, and at this catastrophe the poem ends.

ART. 15.—*Designs for Cottages, Cottage-farms, and other rural Buildings; including Entrance Gates and Lodges. By Joseph Gandy, Architect, A. R. S. With Forty-three Plates in Aqua-tinta from the Author's Designs. Royal 4to.* 40 *p.* 2*l.* 2*s. Boards.* Harding.

THIS first essay, submitted to the public by Mr. Gandy, is inscribed to Thomas Hope, Esq. It is a book of designs, in which the author has aimed, not unsuccessfully, to unite picturesque effect with the requisites for domestic comfort and convenience. We could not attempt to analyse compositions in this subordinate class of architectural structure, without attending to each plate separately; and to do this in a subject where so much of fancy and so little of rule can prevail, would scarcely prove advantageous to the promotion of taste and information. The letter-press of Mr. Gandy's work consists simply of references to the plans, with estimates subjoined to each, of the expense required for carrying the same into execution. In a preface of six pages, the author concisely explains his intentions, and informs us that a second series of designs, on the same subject, will appear in the course of the summer, if the present work should be approved.

ART. 16.—*Farm Buildings; containing Designs for Cottages, Farm-houses, Lodges, Farm-yards, &c. &c.: with appropriate Scenery to each. Dedicated, by Permission, to the Farming Society of Ireland. Also a Description of the Mode of Building in Pisé, as adopted in several Parts of France for many Ages; which would be attended with great Advantage if practised in this Country, particularly in Cottages and Farm-yards. Designed by William Barber. Royal 4to, with Six Plates in Aqua-tinta, from the Author's Designs.* 16 *p.* 10*s.* 6*d.* Harding.

THE plates of this work, which are very neatly executed, consist of three drawings of labourer's cottages; plan and elevation of a Gothic cottage, intended as a genteel farming residence; an hunting lodge; a lodge for a small family; and the plan of a farm-yard, designed for sir Francis Hopkins, bart. The author has simply given explanations of these: but the sixth plate, which contains the implements and explanatory sketches of the art of building strong and durable walls, with nothing but earth, in the method called *Pisé* by the French, is illustrated by an ample explanation of eight pages.

This very cheap and useful method of building, which, so far from being a mere project, has been successfully practised in France from time immemorial, has been described by Goiffon in 1772, by Rozier

in his excellent Journal, and by Cointeraux in a work published in 1791. It has been practised for ages near Lyons. The French author says, that 'the possibility of raising the walls two, or even three, stories high, with earth only, which will sustain floors loaded with the heaviest weights, and of building the largest factories in this manner, would astonish every one who has not been an eye-witness to such things.'

The operation is very simple; for it consists merely in compressing earth in moulds or cases, by ramming. The moulds consist of two pieces of planking, about ten feet long, and two feet nine inches in height; and the foundation of the wall, which is of masonry eighteen inches thick, rises a foot or eighteen inches above the ground, to secure the edifice from moisture. To each side of this wall the mould is applied, and secured by cross-bars and upright posts, which fit into each other, and are at top drawn towards each other, by a twisted cord for each pair: but they are prevented from deviating within the intended parallelism, or required slope, by a stick called the wall-guage, which is inserted between the upright sides of the mould. In this arrangement, the mould forms a cavity above the wall, into which any kind of earth whatever, that has not the lightness of poor land, nor the plastic stiffness of clay, may be put, to the depth of three inches. This first stratum is rammed with an implement of hard wood that ends in a blunt angular edge, beginning the operation at the sides, and proceeding along and inwards, crossing the strokes in all directions, until the mass has acquired sufficient hardness to receive scarcely any indentation from the blows which are given it. It is then time to apply a second layer of earth, to the depth of three inches; and in this manner the process is to be continued until the mould is filled. By shifting the mould, a second course may be laid upon the first, and this succeeded by a third, without danger or apprehension, in the course of the same day.

We have made the foregoing short extract from the more ample description before us, because the practice appears to be of great value and importance for speedily and durably forming walls and enclosures of every description. An operator, of mechanical ingenuity, would find no difficulty in contriving means to fix and shift the mould; to carry on the party walls; complete the corners of buildings; and leave the requisite spaces for doors, windows, and other apertures. But though our limits have made this reference to the skill of the practical reader needful, the instructions contained in Mr. Barber's work supply very minute explanations of these and many other practical points.

ART. 17.—*Drunken Barnaby's Four Journeys to the North of England.* 12*mo.* 158 *p.* 12*s. large paper*; *and* 7*s. small.* Harding. 1805.

An elegant edition of an admired work, ornamented with seven engravings designed with great spirit and effect. Of the poem, as a well-known production of the early part of the seventeenth century, it is unnecessary for us to speak. The editor has endeavored, by research, to ascertain some particulars of the life of the author, and the time in which he flourished; but the few and obscure documents to which he could have recourse afford a very slender stock of information.

ART. 18. — *The Nature and Properties of Wool illustrated: with a Description of the English Fleece. By John Luccock, Woolstapler.* 12*mo.* 360 *p.* 5*s.* 6*d.* *Boards.* Harding. 1805.

A VERY valuable work, by an author whose professional experience must have rendered him intimately acquainted with the article, and whose researches into the subject have been productive of an ample fund of information. In a former article of the present Number (Le Maistre's Travels), we deprecated the the art of the book-maker, by which publications are so much amplified in their tables of contents, heads of chapters, titles, indexes, and the like. In the present work, it is with concern that we perceive such useful indications to the eye, and associated helps to the memory, are totally neglected. In this closely printed book, the page is little broken into paragraphs; no running title appears at the top; the only divisions consist of five extended sections; and we find neither table of contents nor index. All these helps, if duly proportioned to a work, are of great utility; and in one respect (not a little important to the bookseller, and by no means to be despised as an auxiliary to the reception of the work), they are of much importance. Few men, except reviewers, will submit to the task of reading a book, in order to ascertain whether it deserves to be purchased. Most readers will decide as to the probable value of a work from those tables which show its component parts: when these are totally wanting, the motive to proceed will not be produced; and, in many instances, the most valuable materials may long continue unnoticed, for want of such a previous invitation.

After a short preface containing some remarks on the state of the woollen manufacture, its raw materials, and the trade of which it is the basis, our author proceeds, in his first section, to treat of *wool in general*; in which he directs his attention to the nature of all the different kinds of hair with which animals on the various parts of the earth are clothed, but more particularly that hair which is distinguished by the name of wool. His second section upon *cultivated wool* occupies a large part of his work. The essential qualities of this material, with relation to its fitness for various manufactures, compose his third section. The *wool of England* is discussed with much local knowledge and useful observation in his extended fourth section; and the work concludes with a section of various remarks. On former occasions, of great public importance among the manufacturers of wool, we have had reason to observe with surprise how little of well-founded information can be had concerning the growth of English wool, and its several applications. Mr. Luccock has endeavored to form an estimate respecting the produce; which, though of considerable value, appears to be composed from averages, of which the magnitudes do not seem to be more precisely ascertained than is usual in the works of statistical writers. From his table of the several counties, we find that the whole quantity of fleece-wool produced in England may be 334,430 packs, of which rather more than one third is adapted to the comb; the remainder is wrought upon the card, and fabricated into the different articles of woollen. But to this quantity of carding-wool must be added that proportion of skin-wool which is not long enough to be employed in the manu-

facture of worsteds. This addition obtained from pelts in the course of the year amounts to 42,550 packs.

We omit some other particulars in the table, as we cannot enter fully into the subject. But we do not hesitate to recommend this work as a very considerable addition to our printed knowledge on a subject of the highest national importance.

ART. 19.—*Londres et les Anglais, &c.* Paris.

London and the English. By J. L. Ferri de St. Constant. 8*vo.* 4 *Vols.* 1*l.* 8*s.* Imported by Dulau.

THIS work was published in France at the time when, as the editor says, the intended invasion of Great Britain rendered it desirable for Frenchmen to be acquainted with the moral and political state of this country. He describes the capital of the empire in his first volume: in his second he treats of those subjects which relate to education and public instruction: his third presents the state of the fine arts; and his fourth treats of religion, the constitution, the laws, and political relations. He has undertaken a task, extensive in its detail and weighty in its responsibility; a task which, if undertaken by a native, might have been rich in facts, and valuable for its accuracy, but scarcely free from that consecrated prejudice which warps the minds of men, no less with regard to their own fellow-citizens, than to those of other states. On the other hand, when an undertaking of this kind is performed by a foreigner to the country and people he describes, the result is almost infallible, that he shall take crude notions and vulgar reports for authenticated facts; that national manners, long ago reformed and exploded, may still live in his pages; and that his inferences may be vitiated by the grossness of error, and warped by habits of misconception. When such a work is written by a native, foreigners will in many instances laugh at his national vanity: if by a foreigner, the native will no less deride his absurdities and misinformation. Few indeed are the books of travels, or accounts of foreign countries, which are even tolerably exempt from the gross faults we have here alluded to: but those which are drawn up with a moderate share of candour and research, cannot fail to convey information, and rectify many erroneous notions. It was not to be expected that the extreme of liberality would be exercised by a French writer, sitting in judgement upon the English, during the rancour of a war like the present; neither is it to be wondered that many of his facts should be doubtful, and fall short of his intended purpose. His book however contains a considerable mass of information, in four loosely-printed volumes. His style is clear, and every-where enlivened with observations; which, though perhaps in many instances disputable, are, for the most part, entertaining. He makes a very liberal use of extracts from other publications: but his extracts are good, and always welcome. In a word, though we do not consider this as a work of authority, we certainly admit its claim as a source of amusement. The English reader will be reminded of a variety of subjects which continued habit might else have prevented him from directly attending to.

After these general observations, it might be perhaps unnecessary to

give any quotation from such a miscellaneous collection of chapters. We might give specimens of our author's talents as a moralist, a critic, a narrator of anecdotes, an investigator of the institutions for education, government, the fine arts, religion, or politics:—but we shall avoid all these, and simply, by way of amusing the reader, present him with the sixty-third chapter of the first volume, entitled—

'The (English) Method of knocking at a Door.

'Large gates (*portes cochères*) are not frequent in London; and they are kept shut, like all other doors. The manner of knocking denotes the quality of him who presents himself. To knock a stroke less than one's due, would be a degradation; and one more, would be insolent and assuming. A single knock announces the milkman, the small-coal man, a servant, or a beggar: it signifies, *Pray let me come in.* A double knock denotes the penny-postman, a servant with a card, or any other messenger: it denotes that no time is to be lost for the dispatch of business; and, when translated, signifies, *I must come in.* A treble knock is given by the master or mistress of the house, and their usual visitors: it is an imperative command—*Open the door!* Four strokes, well laid on, announce a person of fashion, immediately below the degree of nobility, who arrives in a sedan-chair, or a carriage: it signifies, *It is my pleasure to come in.* The four strokes, twice repeated, in a truly *staccato* and firm style of performance, announce My Lord, My Lady, a nabob of Arcot, a Russian prince, a German baron, or some other personage of extraordinary importance. These redoubled strokes signify, *I confer upon you the high honour of a visit.*'

These sonorous methods of knocking, which the writer says are called *door-thundering* in English, may, as he continues to remark, sometimes flatter the foolish vanity of those who receive the visits: but he thinks them very inconvenient, and far from polite. He asks whether it be not practicable to visit a neighbour, without declaring one's arrival by a kind of insult; and he cannot conceive that social intercourse, or a wish to hold a confidential communication with an intimate friend, can require an assault upon his habitation. After this earnest and serious remonstrance against the practice, he proceeds to assure his countrymen that it is universal; and that any servant who should dare to knock a stroke less than etiquette has given to the rank or the pretensions of his master, would be immediately dismissed.—'Of all the methods of making a noise in the world, this,' says he, 'is far from the least in glaring absurdity;' and he recommends its abolition, as a public nuisance.

ART. 20.—*Lectures on Belles Lettres and Logic. By the late William Barron, F. R. S. Ed. and Professor of Belles Lettres and Logic in the University of St. Andrew's.* 8vo. 1*l.* 1*s.* *Boards.* Longman *and* Co. 1806.

THESE Lectures were read during twenty-five sessions in the university of St. Andrew's; but were not completed by the author for publication in his life-time. They are in number thirty-seven in the

first volume; and the author has treated his materials in the following order:—After a short introduction, he discusses the formation and progress of language; the principles of grammar; purity, propriety, and precision of style; construction of sentences; ornament; melody; figures; metaphors; comparisons; personifications; allegory; apostrophe; hyperbole; climax; antithesis; the general characters of stile; the nature, progress, and history of eloquence among the ancients and the moderns; the nature of eloquence, deliberative, demonstrative, judicial, exhortatory; structure, component parts, and arrangement of a discourse; delivery, tones, gestures; and lastly, memory.

In the second volume, the Lectures on the Belles Lettres are continued to fifty-seven in number; and in these he discusses the various kinds of composition, beginning with a comparison of the merits of the ancient and modern writers; and thence proceeding to treat of epistolary, fictitious, philosophical, desultory, and systematic compositions. Writings in dialogue, and historical productions, next engage his attention; and the remaining part of his Lectures is occupied with the discussion of poetical subjects, under the titles of pastoral, lyric, didactic, descriptive, epic, and dramatic; allowing to each that portion of his work which its merits appeared to demand.

A little more than one third of the second volume is employed upon fourteen lectures on logic. They who have attended to this subject must be aware that the word *logic* is used to denote two things: its modern sense implies that system of reasoning concerning ideas, words, knowledge, and truth, which is displayed with more of amplification than perspicuity in Locke's Essay on the Human Understanding; and has been, without severe examination, followed by our schools for near a century. In the other, which may be called the ancient sense, the word denotes that mode of connecting propositions which, before the time of Locke, was called the art of reasoning, which it has been the fashion to despise and decry without inquiring into its merits. Whether a reasoner, *secundum artem*, shall employ his whole time in flourishing his tools, in proposing and detecting paralogisms, or whether he shall reject all order and method in his processes of investigation, can be no subjects of question: he ought to do neither; and to us it appears, that a well-cultivated mind ought to be sufficiently acquainted with both methods; or rather that he should consider ideology and logic as two very different things. The Lectures of our author are closely formed upon Locke's Essay; but they constitute a perspicuous abridgement, and have enough of originality to vindicate his claim as an author.

It may easily be deduced, when seventy lectures are comprised in two volumes, of six hundred pages each, handsomely, but by no means closely printed, that the pages allotted to each lecture will not be many; and that the extensive variety of subjects we have before mentioned must be but cursorily treated. To analyse a book which is itself an analysis, is an attempt we are not disposed to make; for which reason we shall dismiss this work, after presenting the reader with an extract. His fifty-sixth lecture, on 'Tragedy,' terminates in the following observations:—

'The error most frequent in the execution of this part of the dramatic art, is to substitute description in the room of the language of passion. The author relinquishes the sympathy of the heart, and resorts to the vigour of the imagination. He finds, though he cannot command the sentiments and language suitable to the situation he exhibits, from a defect in his sensibility, yet that he can form a very lively picture of the looks, attitudes, and actions it requires. He does, then, all he can; he makes his characters describe themselves like spectators, instead of communicating the sentiments their circumstances should suggest.

'A practice of this sort is the bane of tragedy; and no merit in point of contrivance, or arrangement of incidents; no ornaments derived from the most brilliant displays of imagination; no excellence of moral tendency; no beauty of expression, can compensate the defect. But if, on the contrary, the language and sentiments of passion shall properly appear, they will overbalance every imperfection; they will reconcile us to the grossest absurdities in the contrivance and arrangement of incidents; they will reconcile us to the violation of all the rules of dramatic composition; they will reconcile us to the most ridiculous and eccentric of all kinds of composition, the mixture of tragedy and comedy in the same piece.

'Here, then, is the point of view in which we descry the incomparable merit of Shakespeare. In every other article, unless in expressing the sentiments and the language of passion, he is one of the most exceptionable writers of tragedy ever attempted to please an audience. But in this line of composition, he outshines all poets of every species, ancient or modern. I will venture to affirm, that there are more just copies of the human heart in his works, than in any other poet, Homer himself not excepted; and that, in spite of the defects his works contain, in spite of the numerous and gross absurdities in the construction of his plots, he is well entitled to the high reputation he possesses among all good judges of dramatic merit. It would be endless to produce examples. He seems to have the operations of the heart entirely at his command, and to delineate them with a facility instantaneous and unerring. He seldom fails in any attempt, and his attempts are as various and numerous as are the passions, and the shades of passion, which actuate the mind of man.

'Though moral reflections appear with propriety in tragedy, and though the catastrophe of the action may with much advantage and efficacy inculcate some important moral lesson, yet they are not its capital beauties; and they should be sparingly introduced in the progress of the business. Men under the influence of passion have no leisure for moralizing, which is the operation of a mind cool, and disposed to reflection; and if it be impertinently introduced and impressed, it will revolt the audience, and will probably make them nauseate the instruction which they ought to approve and to follow. Even the general moral inculcated by the catastrophe is of utility, only as it results from the various passions and feelings, which have been excited during the representation. The audience or the reader observe with pleasure the tendency of the action to recommend some important moral rule, and it has then the highest chance of being deeply imprinted on the mind. But if the performance be properly conducted, it will hardly be necessary to point out this rule or principle; it will summon attention from the train

of the events, and if it does not do so, the most careful recommendation of it will not make much impression.

'To agitate the passions completely, and to triumph over the feelings of the audience, the poet is frequently obliged to terminate his performance unhappily, that is, with the destruction, the death, or the banishment of the principal personages of the drama. Though we cannot doubt that a friend to virtue will administer poetical justice, as far as it is consistent with the chief end of tragedy, yet it will readily appear, that this end cannot be attained, if such retribution must always take place. If the audience are certain, at the beginning of the action, that all events, however unfortunate in the course of it, shall terminate happily for the virtuous characters, they will not be deeply affected about the sufferance of calamities, which they know must soon come to a favorable issue. It would therefore be exceedingly erroneous to adopt the idea of poetical justice in every instance, as it would infer in a great measure the destruction of the effect of tragedy. At the same time, nothing prohibits the occasional practice of it; and we find that some modern, and several ancient tragedies, terminate fortunately. A play conducted on the theory of perfect retribution, may contribute to reconcile the mind to virtue, and to inspire it with favorable opinions of the government of the world; but this theory is not always consonant to the course of nature, which frequently permits the good man to be the victim of distress; because the system of Providence will not be completed, till the administration of the future world is added to that of the present.' P. 331.

ART. 21.—*Alphonsine, ou La Tendresse Maternelle, &c.* Paris. *Alphonsine, or Maternal Tenderness. By Madame De Genlis.* 12mo. 3 *Vols.* 1*l.* 1*s.* Dulau.

WE are here presented with a new novel from the productive pen of Madame De Genlis. To amuse by fictitious narrative, to excite emotion by well-drawn character and interesting anecdote, are among the distinguishing qualities of her writings. Her endeavors have been constantly directed to give instruction at the same time: but whether this last purpose has been successfully, or at least correctly, answered by her writings, will in many instances admit of controversy. The novel before us contains the story of a lady for many years confined in a subterraneous apartment, who under these circumstances produced and reared a daughter. As a novel, it may probably be thought a variation of the history of the duchess de C———, which forms part of *Adele et Theodore*, to which it is certainly much inferior in interest. As a work of education (for this also is one), it is strangely exceptionable. A little attention to the story will show this to be the case.

Madame De Genlis informs us in her preface, that she intended to have entitled the work *Sensitive Education:* but was prevented by the opinion of a friend. It does not clearly appear to what extent the author was desirous of directing our attention to the influence of physical causes upon moral conduct; nor particularly whether the regimen which the mother of Alphonsine was compelled to adopt for her daughter, be at all worthy of imitation: but we will leave these subtleties, and advert to the story.

Diana Mendoza was married at fifteen to the count of Moncalve, or rather she took the title; for we understand that she found no other difference betwen the evening and the morning of her wedding night, than that, in the evening, she supposed herself beloved by the count, and in the morning she was convinced of her mistake. Being enamored of a court lady, who had consented to his marriage, on condition only that he should be the Platonic friend of his wife, the count did not think it at all necessary to sacrifice his taste and his inclination to a little lady who had just recovered from the small-pox. This we can easily imagine; and it is also possible to imagine that the count by a little management might have deceived both his wife and his mistress. But he did not choose to take so much trouble; and consequently adopted the expedient of acquainting his lady at midnight that he had not the least regard for her, and then quitted her, after having engaged her not to communicate this piece of information to her grandfather, who had effected the marriage, and whose Gothic prejudices might on such an occasion have been rather troublesome.

It happened, luckily for the count, that Diana had neither mother nor sister, nor female friend. She therefore kept her secret, till eight or nine months afterwards, when she met with the handsome and young Don Pedro D'Almedor, whom she judged worthy of this confidence; and the gentleman, who saw its value, desired her to communicate it to no one else. Diana was at that time perfectly recovered from the consequences of the small-pox, and in full possession of all her beauty; but she had quitted her husband, whom she loved, but against whom she was incensed, from his having expressed a wish that she should accommodate herself with a lover. The count, it seems, powdered his hair with a particular perfume, and Don Pedro used the same. The sensitive influence of this hair-powder, combining itself, by association, with her love to the count, was vastly in favor of Don Pedro; and, in a word, this lady loved her husband so much, that, on a certain May-morning, the sweet-smelling Don Pedro became his substitute. At the same epocha, it very unluckily happened that the count himself began to indulge a fancy for his lady, who received a letter from him on the second of May: and what makes the matter more deserving of regret, is, that it would have been in good time if it had arrived any day in April. The lady was very much embarrassed between her husband, whom she loved, and her lover; whom, though she did not love, she now thought was the properest person to be her husband, by the annulling of her former marriage. On her return home, it will readily be supposed that her determination to continue that reserve, which the count had began, could not be productive of very amicable consequences.

These are the ground-works of Madame De Genlis' novel. We will not follow the course of events, to say by what means she becomes unjustly disgraced in the eyes of the world; and is at last conveyed to a remote mansion of the count, where she is lodged in a subterraneous cavern, and gives birth to a daughter of Don Pedro, and rears her to the age of twelve without air or light, but with all possible success. The count in the mean time marries the duchess of Olmas; and Don Pedro quits Spain, without leaving any information by which his residence can be known.

It was not till after the death of the count, that his second widow obtained a knowledge of the fate of Diana, restored her liberty, and for the first time gave light to the eyes of Alphonsine her daughter. This incident appears in the third volume; and here it is that the adventures of Alphonsine herself, with relation to society, begin. In this concluding volume, the author compensates, by a multiplicity of intrigue and adventure, for somewhat of monotony, which appeared in the former part of her narrative. Dazeli, a young page, who was reported to have fled with Diana at her first disappearance, and who was then a careless youth of twenty, is now an amiable and respectable man, powerful at court, and in possession of the king's favor. Alvaro, the son of a first marriage of the duchess of Olmas, is grown up; and so likewise is Ines, a relation parentally destined to be his wife, but who, like all the long-promised wives of romances, is beloved as a sister, and not as an intended spouse. Dazeli really loves Ines; though in that gay and inconsiderate manner which is not inconsistent with her supposed engagement. Alvaro is seriously in love with Alphonsine; and she, in the innocence of her heart, would love him full as much, if her mamma did not take care to find her full employment among the novelties to which she has been so lately introduced. This Alvaro, who is a very good sort of a youth, and fit to be converted into a husband at last, is nevertheless rather too much inclined to depend upon plots and manœuvres, instead of the open conduct which perhaps might have answered his purpose as well. After duping a very well-meaning tutor, by pretending to be absorbed in chemical and philosophical researches, he rides off, and seizes Alphonsine, under the pretence of saving her from robbers sent by himself. Much agitation and distress ensue: but at length, after a few days, she is restored to her mother as innocent as ever, but a little cooled in her partiality for the young gentleman, on account of his tricks. A few minor difficulties intervene: but the incidents at length draw towards a point. Don Pedro is found, Diana marries him, Alphonsine is legitimated and married to Don Alvaro; and Ines at the same time becomes to wife of Dazeli.

We do not hesitate to express our conviction, that this work is below the middle rank of the numerous productions of our author. The incidents *above ground* are of a common sort, and excite no great interest; and with regard to the two subterraneous characters, the mother and the daughter, though the situations in a few instances are affecting, yet in general we find little of novelty, and much of confusion. If we suppose a child, of the age of twelve years, deprived, not only of the enjoyment, but even the knowledge, of natural objects—a being totally uninformed as to the visible delineations of subjects within her reach—to whom men, animals, fields, houses, trees, rivers, the moon, the sky; to whom all the social relations and most common actions of life are unknown—what can we imagine to be the subjects of the *little histories, the verses,* and still more *the religious notions,* which her mother can have communicated to her?

Wood & Innes, Printers, Poppin's Court, Fleet-Street.